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The Tudor Facsimile Texts

The Three Ladies of London

By R. W.

1584

Date of first known edition, 1584

[*British Museum*, *C.* 34, *b.* 30]

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The Tudor Facsimile Texts

Under the Supervision and Editorship of

JOHN S. FARMER

The Three Ladies of London

By R. W.ilson

1584

Issued for Subscribers by the Editor of

THE TUDOR FACSIMILE TEXTS

MCMXI

The Three Ladies of London.

By R. W.

1584

The first known edition of "The Three Ladies of London" is that of 1584, *now reproduced in facsimile from the British Museum copy. Another edition appeared in* 1592.

The D.N.B. notice of Robert Wilson (q.v.) *seems to take it for granted that Wilson was the author of this play, and (consequently) also of "The Three Lords and Three Ladies of London," the second being practically a continuation. The writer had no doubt of this ascription, made by Collier, and adds that Hazlitt's suggestion of Wilmot is out of the question.*

Other plays more certainly credited to Wilson are "The Cobler's Prophecie" and "The Pedler's Prophesie," together with "Cataline" (a lost play). All the above-mentioned dramas, except "Cataline" are in preparation for this series.

Mr. J. A. Herbert, of the MS. Department, British Museum, reports that this reproduction from the original is "among the best in the series, and that is high praise. But for occasional failures to print in exactly the right strength there is hardly a fault to be found."

JOHN S. FARMER.

A right excellent and famous Comœdy called *the three Ladies of London.*

WHEREIN IS NOTABLIE DECLARED AND SET foorth, how by the meanes of Lucar, Loue and Conſcience is ſo corrupted, that the one is married to Diſſimulation, the other fraught withall abhomination.

¶ A PERFECT PATTERNE FOR ALL Eſtates to looke into, and a worke right worthie to be marked. Written by R.W. as it hath beene publiquely played.

AT LONDON,
¶ Printed by Roger Warde, dwelling neere Holburne Conduit, at the ſigne of the Talbot. 1584.

The Prologue.

TO ſit on honys ſeate, it is a lothe reach,
To ſeeke for praiſe by making braggs, oftimes doth get a breach.
We hiſſ not rioting rowling Wackes, that dims the chriſtall ſkies,
We meane to ſet no glimmering glaunce before your curteous eies.
We ſeeke not Plutos penſiue pit, nor raſt of Limbo lake:
We do not ſhew of warlike fight, as ſword and ſhield to ſhake.
We ſpeake not of the powers diuine, ne yet of furious ſpyrites:
We do not ſeeke high hilles to climbe, nor talke of loues delights.
We do not here preſent to you, the threſher with his flayle:
Ne do we here preſent to you, the milke maide with her payle.
We ſhew not part of countrey toile, as hedger with his bill:
We do not bring the husbandman, to loppe and toppe with ſkill.
We play not here the Gardiners part, to plant, to ſet and ſowe:
You marueil then what ſtuffe we haue to furniſh out our showe.
Your patience yet we craue a while, till we haue trimd our ſtall:
Then young and olde come and behold our wares, and buy them all.
Then if our wares ſhall ſeeme to you, well wouen, good and fine,
We hope we ſhall your cuſtome haue, againe an other time.

FINIS.

The first Acte.

¶ Enter Fame sounding before Loue and Conscience.

LAdy Conscience, what shall we say to our estates,
to whome shall we complaine?
Oh how shall we abridge such fates, as heapeth by our paine?
Tis Lucar now that rules the rout, tis she is all in all:
Tis she that holds her head so stout, in fine tis she that workes our fall.
Oh Conscience, I feare, I feare a day,
That we by her and Sathrie, shall quite be cast away.

Con. In deed I feare the worst, for euerie man doth sewe,
And comes from cuntreyes straunge and farre, of her to haue a vewe,
Although they ought to serue true Loue and Conscience cleare:
But Loue and Conscience few do like, that leane on Lucars chaire.
Men ought be ruld by vs, we ought in them beare sway:
So should ech neighbour liue by other, in good estate alway.

Fame. For Lucar men come from Italy, Barbary, Turkie,
From Jury: nay the Pagan himselfe,
Indaungers his bodie to gape for her pelfe.
They forsake mother, Prince, Countrey, Religion, kith and kinne,
Nay men care not what they forsake, so Lady Lucar they winne.
That we poore Ladies may sigh to see, our states thus turned and tost
And worse and worse is like to be, where Lucar rules the rost.

Cons. You say the truth, yet God I trust will not admit it so:
That Loue and Conscience by Lucars lust, shall catch an ouerthrow.

Fame. Good Ladies rest content, and you no doubt shall see,
Them plagued with painefull punishment for such their cruelties.
Was it true Loue and Conscience liue, from Lucars lust lasciuious:
Then Fame a triple crowne will giue, which lasteth aye victorious.

Cons. God graunt that Conscience kepe within the bounds of right:
And that vile Lucar do not daunt, her heart with deadly spight.

Loue. And grant O God that Loue be found in Citie, Towne, and Cuntrey,
Which causeth wealth and peace abound, and pleaseth God almightie.

Fame. But Ladies, sith your pleasure to walke abroad a while,
And recreate your selues with measure your sorrowes to beguile.

Conscien. Passe on good Fame, your steppes do frame, on you we will attend,
And pray to God that holds the rod, our states for to defend. (Exeunt.

The second Acte.

¶ Enter Dissimulation, hauing on a Farmers long coat, and a cappe, and his powle and beard painted motley.

Dissim. NAy no lesse then a Farmar, a right honest man,
But my tong can not stay me to tell what I am:
Nay who is it that knowes me not by my parcie coloured heade?
They may well thinke that see me, my honestie is fled.

Eafh

Tush a figge for honestie, tut let that goe:
Sith men, women, and children my name and doinges do know,
My name is Dissimulation, and no baseminde I beare,
For my outwarde effectes my inward zeale doe declare:
For men doe dissemble with their wiues, & their wiues with them again,
So that in the heartes of them I alwayes remayne:
The childe dissembles with his father, the sister with his brother,
The mayden with her mistres, and the young man with his louer:
There is Dissimulation betweene neighbour and neighbour,
Friend and Friend one with an other.
Betweene the seruaunt and his Maister, betweene brother and brother,
Then why make you it straunge that euer you knew me,
Seeing so often I raunge thorowout euery degree?
But I forget my businesse, ile towardes London as fast as I can,
To get entertainment of one of the three Ladies, like an honest man.

Enter Simplicitie lyke a Miller all mealy with a wande in his hand.

They say that there is preferment in London to haue,
Alas and there be ile be packing and braue:
Why Ile be no more a miller, because the maydens call me dusty pole,
One thumpes me on the necke, and an other strikes me on the nole:
And yon see I am a handsome fellow marke the comportknaunce of
Faith ile goe seeke paraduentures, and be a seruing-creature. (my stature.
Whither away good fellow I pray thee declare. Dissim.
Mary ile clare thee, to London, would thou didst goe there. Sympli.
What if I did, would it be the better for thee? Dissim.
I marry should it, for I loue honest company. Simpli.
Agreed, there is a bargen, but what shall I call thee? Dissim.
Cause thou arte an honest man ile tell thee, my name is Simplicitie. Simpli.
A name agreeing to thy nature, but stay, here comes more companie. Dissim.

Enter Fraud with a Sword and a Buckler like a Ruffian.

Hussa once aloft and if I may hit in the right vayne,
Where I may beguile easely without any great payne:
I will flaunt it and braue it after the lusty swash,
Ile deceiue thousandes, what care I who lye in the lashe.
What Fraud well met, whither trauellest thou this way? Dissim.
To London to get entertainement there if I may, Fraud.
Of the three Ladyes, Lucar, Loue, and Conscience:
I care not whome I serue (the Deuill) so I may get pence.
O Fraud I know thee for a deceitfull knaue, Simpli.
And art thou gotten so baniacion and braue:
I knew thee when thou dwelledst at a place called Graues-end,
And the guestes knew thee too, because thou wast not their friend:
For when thou shouldst bring reckoning to the guestes,
Thou would, but twise so much, and I weare it cost thy dame no lesse,
So thou didst deceiue them, and thy dame too:

Now we all the Cardes in the ſtock are delte about,
The foure knaues in a cluſter comes ruffling out. Simpli.
What fraud and Diſſimulation happily found out,
I meruaile what peece a worke you two goe about. Sym.
Faith ſir we met by chaunce, and towardes London are bent,
And to London we hye it is our cheefeſt intent. Fraud.
To ſee if we can get entertainment of the Ladies or no. Vſery.
And for the ſelfe ſame matter euen thither we goe. Diſſim.
Then we are luckely well met, and ſeeing we wiſhe all for one thing, Sym.
I would we our willes and wiſhing might winne.
Yes they will be ſure to winne the Deuill and all, Simpli.
Or els theyle make a man to ſpew out his gall:
Do that vilde Vſery, he lent my father a little money, and for breaking (one day
He tooke the fee-ſimple of his houſe and will quite away:
And yet he borrowed not halfe a quarter ſo much as it coſt,
But I thinke if he had had but a shilling it had bene loſt:
So he kild my father with ſorrow, and vndoed me quite,
And you deale with him ſirs you ſhall finde him a knaue full of ſpight.
And Symony I ple I, Symony too he is a knaue for the nonce.
He loues to haue twenty liuinges at once,
And if he let an honeſt man as I am to haue one,
Hele let it ſo deare that he ſhalbe vndone:
And he ſeekes to get Parſons liuinges into his hand,
And puts in ſome odd dunce that to hys payment will ſtand:
So if the parſonage be worth forty or fifty pound a yeare,
He will geue one twentie nobles to mumble ſeruice once a month there.
Symony and Vſurie both.
What raſcall is he that ſpeaketh by vs ſuch villony.
Sirs he was at vs eare while too, it is no matter, it is a ſimple ſoule called Simplicitie. Diſſim.

Enter Loue and Conſcience.

But here come two of the Ladyes therefore make readie.
But which of vs all ſhall firſt breake the matter. Fraud.
Mary let Symony do it, for he finely can flatter. Diſſim.
Nay ſirs becauſe none of vs ſhall haue preheminence aboue other: Vſery.
We will ſing in fellowſhip together like brother and brother.
Of truth agreed my maiſters let it be ſo, Sym.
Nay and they ſing, ile ſing too. Simpli.

The Song.

Good Ladyes take pittie and graunt our deſire.
Conſcience reply.
Speake boldly and tell me what it you require.
Their reply.
Your ſeruice good Ladyes, is that we doe craue.
Her reply.
We like not, nor liſt not ſuch ſeruauntes to haue.

Their replie.

If you entertaine vs, we truſtye will be:
But if you refraine vs, then moſte vnhapye.
We will come, we will runne, we will bend at your beck:
We will plye, we will hye, for feare of your check.

Her reply.

You doe fayne, you doe flatter, you doe lye you doe prate,
You will ſteale, you will Robbe, you will kill in your hate.
I denie you, I defie you, then ceaſe of your talking:
I refraine you, I diſdaine you, therfore get you walking.

What Fraud, Diſſimulation, Vſery, and Symony,

Conſci. How dare you for ſhame preſume ſo bouldly.
Is once to ſhew your ſelues before Loue and Conſcience,
Not pealding your lewd liues firſt to repentaunce:
Thinke you not that God will plague you for your wicked practiſes,
If you intend not to amend your vilde liues ſo amiſe:
Thinke you not God knowes your thoughtes, words, and workes,
And what ſecret miſchiefes in the heartes of you lurkes:
Then how dare you to offend his heauenly maieſtie,
With your diſſembling deceite, your flatterie and your vſery,

Fraud. Tut firs, ſeeing Ladie Conſcience is ſo ſcrippolous,
Let vs not ſpeake to her, for I ſee it is friuolous:
But what ſay you Lady Loue, will you graunt vs fauour?

Loue. I'le no ſuche ſeruauntes, ſo ill of behauiour:
Seruauntes more fitter for Lucar then Loue,
And happie are they which refraine for to proue:
Shameleſſe, pittileſſe, graceleſſe, and quite paſt honeſtie,
Then who of good conſcience, but will hate your companie.

Vſery. Here is ſcripolous Conſcience, and nice Loue in deede,
Simpli. Tuſh if they will not other will, I know we ſhall ſpeede.
Conſci. But Lady I ſtand full behinde, for I am none of their company.
Why, what art thou? oh I know thou art Simplicitie.
Simpli. I ſayth, I am Simplicitie, and would fayne ſerue ye.
Conſci. Ho, I may haue no fooles to dwell with me.
Simpli. Why, then Lady Loue will you haue me than.
Loue. If Simplicitie thou ſhalt be my man.
Simpli. But ſhall I be your good man?
Loue. I my good man indeede.
Simpli. I but I would be your good man, and ſwap vp a wedding with good ſpeed.
Loue. Ho, Loue may not marrie in any caſe with Simplicitie,
But if thou wilt ſerue me, ile receaue thee willingly,
And if thou wilt not, what remedie.

Simpli. Yes I will ſerue ye, but will you goe into dinner for I am hungry,
Loue. Come Ladie Conſcience, pleaſeth you to walke home from this com-
Conſci. With right good will for their ſightes pleaſeth not me. (pany?

Exeunt, Lady Loue and Conſcience.

Fraud. Fraud is the cloſhiſh knaue, and Vſery the hard harted knaue:
And Symony the dyamon daintie knaue,
And Diſſimulation the ſpitefull knaue of Spade.

Come

Come there any moe knaues, come there any moe:
I see fower knaues ſtand in a rowe.

Let Fraud runne at him, and let Simplicitie runne in, and come out againe ſtraight.

I way Drudge be gone quickely. Fraud.
I wous doe thruſt out my eyes with a Ladle. Simpli.
Exit Simplicitie.

Did you euer ſee Gentlemen ſo rated at before, Vſery.
But it ſkilles not, I hope one day to turne them both out of doore.
We were arrantly flowted, rayled at, and ſkoft in our kinde, Sym.
That ſame Conſcience is a vild terrour to mans minde:
Yet faith I care not, for I haue borne many more then theſe,
When I was conuerſaunt with the Clergy beyond the Seas:
And he that will liue in this world muſt not care what ſuch ſay,
For they are bloſſomes blown down, not to be found after May.
Faith care that care will, for I care not a poynt, Fraud.
I haue ſhift it hitherto, and whileſt I liue I will reobard a poynt:
And at my death I will leaue my inheritour behinde,
That ſhalbe of the right ſtampe to follow my minde:
Therefore let them prate till their hearts ake, and ſpit out their cuſtill,
She cannot quaile me if ſhe came in likeneſſe of the great deuill.
Maſſe Fraud thou haſt a doughtie heart to make a hangman off, Diſſim.
For thou haſt good ſkill to helpe men from the coffe:
But we were arrantly flowted, yet I thought ſhe had not known me,
But I perceiue though Diſſimulatiõ do diſguiſe him, Conſcience can ſee.
What though Conſcience perceiue it, all the world cannot beſide:
Tuſh there be a thouſand places where we our ſelues may prouide:
But looke ſirs here commeth a luſtie Lady towardes vs in haſte,
But ſpeake to her if you will, that we may be all plaſte.

Enter Lady Lucar.

I pray thee doe, for thou art the likelieſt to ſpeede. Vſery.
Why then ile tour with a ſtomacke in hope of good ſpeede. Diſſim.
Faire Lady, al ỹ Gods of good fellowſh'p kiſſe ye (I would ſay bleſſe ye,
Thou art very pleaſant & ful of thy roperipe (I would ſay Rethorick) Lucar.
Ladie you tooke me at the worſe, I beſeeche you therefore. Diſſim.
To pardon my boldneſſe, offending no more.
We do the matter is not great, but what wouldeſt thou haue? Lucar.
How ſhall I call thee, and what iſt thou doeſt craue?
I am called Diſſimulation, and my earneſt requeſt, Diſſim.
Is to craue entertainment for me and the reſt:
Whoſe names are Fraud, Vſery and Symony,
Great carers for your health, wealth, and proſperity.
Fraud, Diſſimulation, Vſery, and Symonie, Lucar.
Now truely I thanke you for proffering your ſeruice to me:
You are all hartily welcome, and I will appoint ſtraight way,

Where eche one in his office in great honour ſhall ſay.
But Wery didſt thou neuer knowe my Graundmother the olde Ladye
Lucar of Venice.

Wery. Yes Madam I was ſeruaunt vnto her and lined there in bliſſe.

Lucar. But why cameſt thou into England, ſeeing Venis is a Citties
Where Wery by Lucar may liue in great glory.

Wery. I haue often heard your good graundmother tell,
That ſhe had in England a daughter, which her terre did excell:
And that England was ſuche a place for Lucar to bide,
As was not in Europe and the whole world beſide:
Then luſting greatly to ſee you, the countrey, and ſhe being dead,

Lucar. I made haſte to come ouer to ſerue you in her ſtead.
Gramercie Wierie, and I doubt not but that you ſhal liue here as ple-
I and pleaſaunter too, it it may be, but Symonie from whence (ſantly,
came ye, tell me,

Sym. Why forſooth, nurſerie, and bringing vp hitherto, hath bene in Rome, that
auncient Religious Cittie:
On a time, the Monkes and Fryers made a banquet, whereunto they
inuited me:
With certaine other ſome Engliſh Merchauntes whiche belike were
of their familiaritie.
So talking of many matters, amongſt others, one began to debate,
Of the abundant ſubſtaunce ſtill brought to that ſtate:
Some ſaid the encreaſe of their ſubſtaunce and wealth,
Came from other Princes, and brought thether by ſtealth.
But the Friars and Monkes, with all the ancient company,
Said that it firſt came, and is now vpholden by me Symony:
Whiche the Engliſh Merchauntes gaue eare to: then they flattered a little
As Engliſh mē can do for aduātage, whē increaſe it doth tutch. (to much
And being a ſhipboard merry, and ouercome with drinke on a day,
The winde ſerued, they hoyſt ſayle, and ſo brought me away:
And landing here, I heard in what great eſtimation you were,
Made bolde to your honour to make my repayre.

Lucar. Well Symonie I thanke thee, but as for Fraud and Diſſimulation,
I know their long continuance and after what faſhion:
Therefore Diſſimulation, you ſhalbe my Steward,
In office that euery mans cauſe by you muſt be preferred.
And you Fraud ſhall be my rent-gatherer, my leaſer of Leaſes and my
purchaſer of Land.
So that many olde bribes will come to thy hand.
And Wierie becauſe I knowe you be truſtie, you ſhall be my
Secretarie.
To deale amongeſt Merchauntes, to bargen and exchaunge money.
And Symony becauſe you are a lie fellow and haue your tongue liberal,
I will place you eare ſuch matters as are Eccleſiaſticall.
And though I appoint ſundry offices where now you are in,
Yet topurly I meane to vſe you together oft times in one thing:

All. Lady we reſt at your commaund in ought we can or may.

Lucar. Then Maiſter Dauy to my Pallas haſte thee awaie,
And will craftie Conueyaunce my Butler to make readie,

The

The beſt fare in my houſe to welcome thee and thy
companie.
But ſtaie Diſſimulation, I my ſelfe will go with thee
Gentlemen I le goe before, but pray in any caſe:
So ſoone as ye pleaſe reſorte to my place.

Exeunt, Diſſim. & Lucar.

I warrant you Ladie, we will not long abſent be, Symo.
Fellow Symonie this fell out patt, ſo well as heart could with, Viery.
We are cunning Anglers, we haue caught the fatteſt fiſh.
I perceaue it is true that her graundmother tould,
Here is good to be done, by vſe of ſiluer and gould:
And ſith I am ſo wel ſetled in this Countrey,
I will pinche al, riche and poore that come to me.
And ſirra when I was at Rome, and dwelt in the Friarie, Sym.
They would talk how England yearly ſent ouer a great maſſe of monie:
And that this little Iland was more worth to the Pope,
Then three bigger Realmes, which had a great deale more ſcope.
For here were Rome pence, Peter pence, and Powle pence to be paide,
Beſides muche other money that to the Popes vſe was made:
Why it is but lately, ſince the Pope receiued this fine,
Not muche more then 26. yeares, it was in Queene Maries time.
Wat I thinke England had neuer knowne what this geare had ment,
If Frier Auſten from the Pope had not hither bene ſent:
For the Pope hearing is to be a little Iland, ſent him with a great
armie ouer.
And winning the victory, hee landed about Rye, Sandwiche
or Douer.
Then he erected Lawes, hauing the people in ſubiection,
So for the moſt part, England hath paide tribute ſo long:
I hearing of the great ſtore, and wealth in the Countrie,
Could not chuſe but perſwade my ſelfe the people loued Symonie.
But ſtaie your talke till ſome other time, we forget my Ladie. Vſery.
Of troth you ſay true: for the bad vs make haſte, Symo.
But my talke me thought ſauoured well, and had a good taſte.

Exeunt ambo.

Enter Mercadore like an Italian Merchant.

I iudge in my minde a dat me be not bare farr Merca.
From da place where dwels my Lady Lucar:
But he come an ſhently mane a ſoe he doe.

Enter Diſsimulation.

Shentleman, I praie you heartily let me ſpeake you,
Pray you doe you not know a ſhentleman dat Maiſter Dauy doe call?
Yes mary doe I, I am he, and what would you withall? Diſſim.
Gooda my frend Maiſter Daup, help me I pray you hartily, Merca.
For a ſumma acquaintaunce a with Madona Lucar your Lady:

Sir vpon condition, I will therfore I would you ſhould know,
That on me and my fellowes you muſt largely beſtow:
Whoſe names are Fraud, Wiery, and Symony men of great credite and
And to get my Ladies good will and theirs it is no ſmall thing: (calling,
Merca. But tell me can you be content to winne Lucar by Diſſimulation?
I good a my frend doe aſk me no ſhuſh a queſtion,
For he dat will liue in the world, muſt be of the world ſure,
And de world will loue his own, ſo long as the world indure.

Enter Lucar.

Diſſim. I commend your wit Sir, but here comes my Lady.
Merca. Come hither heers to tree Crownes for de ſpeke me.
Diſſim. Well ſir I thanke you, I will goe ſpeake for you.
Lucar. Maiſter Dany Diſſimulation what new acquaintance haue ye gotte?
Diſſim. Such a one Madam that vnto your ſtate hath great care: (there,
And ſurely in my minde the Gentleman is worthie,
Lucar. To be well thought on for his liberalitie, beſtowe great care to ſeek yee.
Merca. Gentleman you are hartly welcome, home are you called, I pray you
Lucar. Madona, me be a Merchant and be cald ſenior Mercadezus. (tell me?
Merca. But I pray you tell me what Countriman.
Lucar. Me be Madona an Italian.
Merca. Yet let me trouble ye, I beſeeche ye whence came ye?
Lucar. For ſarua boutra boungrace, me come from Turkie.
Merca. Gramercie, but ſenior Mercadoze dare you not to vndertake,
Secretlie to conuey good commodities out of this countrey for my ſake?
Lucar. Madona, me doe for loue of you tinck no paine to much,
And to doe any ting for you me will not gruſh:
Me will a forſake a my Faber, Moder, King, Countrey & moze den dat.
Me will lie and forſweare me ſelfe for a quarter ſo much as my hat.
What is dat for loue of Lucar me dare or will not doe:
Me care not for all the world, the great Deuill, nay make my God angry for you.
You ſay well Mercadozus, yet Lucar by this is not thorowly wonne,
Lucar. But gene care and I will ſhew, what by thee muſt be done:
Thou muſt carry ouer Wheate, Peaſe, Barly, Oates, and Fitches and all kinde of graine,
Whiche is well ſould beyond ſea, and bring ſuche Merchauntes great gaine.
Then thou muſt carie beſide Leather, Tallow, Beefe, Bacon, Belmettell and euery thing.
And for theſe good commodities, trifles to Englande thou muſt bring.
As Bugles to make babies, coloured bones, glaſſe, beades, to make bracelettes withall:
For euery day Gentlewomen of England doe aſke for ſuche trifles from ſtall to ſtall.
And you muſt bring more, as Amber, Ieat, Cozall, Chriſtall, and euery ſuch bable,

That

That is slight, prettie and pleasant, they care not to haue it profitable.
And if they demaund wherefore your wares and merchandize agree,
You must say Feat will take vp a straw, Amber will make one fat,
Cozrall will lo ke pale when you be sick, and Chystall will staunch blood.
So with lying, flattering, and gloſing you must bring your ware,
And you shall winne me to your will, if you can deceitfully sweare.
Take ye not hat me haue carried ouer cozne, Cedar, Beefe and Bacon Merca.
to all this while:
And brought hedar many bables desc cuntry men to beguile?
Yes, shall me tell you Madona, me and my cuntrimans haue sent ouer,
bell me tell for make ordinance, yea and ordinante it selfe beside,
Dat my cuntry, and oder cuntreys be so well furnisht as dis cuntry,
and hat neuer beene spide.
Now I perceiue you loue me, and if you continue in this still, Lucar.
You shall not onely be with me, but command me when & where you will.
Lady, for to do all dis, and more for you, me be content: Merca.
But I tinke some shall knaue will put a bill in da Parliament.
For dat surly a tings shall not be brought here.
Tush Mercadore, I warrant thee, thou needest not to feare: Lucar.
What and one doe there is same other will flatter and say,
They do no hurt to the cuntry, and with a sleight fetch that bill away.
And if they do not so, that by acte of Perlament it be past,
I know you Merchants haue many a sleight and subtill cast.
So that you will by stealth bring ouer great store:
And say it was in the Realme a long time before.
For being so many of these trifles heereas there are at this day,
You may increase them at pleasure, when you send ouer sea.
And do but giue the searcher an odde bribe in his hand,
I warrant you he will let you scape roundly with such things in and out
But Seniors Mercadore, I pray you walke in with me, (the land
And as I find you kind to me, so will I fauour ye.
We tanke my good Lady, But M. Dissimulation, heere is for your Merca.
fellowes, Fraude, Usury, and Symony, and say me giue it dem.
Exeunt Lucar and Mercadore.

I marry Sir, these bribes haue beene,
God faith I perceiue Dissimulation, Fraud, Usurie, and Symony shall Dissim.
In spite of Lucres Conscience, though their hearts it doth greeue. (liue,
Was maisters, he that cannot lie cog, dissemble, and flatter now a daies,
Is not worthie to liue in the world, nor in the Court to haue praise.

¶ Enter Artifex an Artificer.

I beseech you good M. Dissimulation, be friend a poore man,
To seruc Lady Lucar, and sure sir ile consider it hereafter if I can. Artif.
What consider me, doest thou think that I am a bribe taker?
Faith it lies not in me to further thy matter. Dissim.
Good M. Dissimulation helpe me, I am almost quite vndone,
But yet my liuing hitherto with good Conscience I haue wonne. Artif.
But my true working, my early rising, and my late going to bed,

I ſe not able to find my ſelfe, wife and children bread:
For there be ſuch a ſort of ſtraungers in this cuntry,
That worke fine to pleaſe the eie, though it be deceitfully,
And that which is light, and ſeemes to the eie well,
Shall ſooner then a peece of good worke be proffered to ſell.
And our englith men be growne ſo foolish and nice,
That they will not giue a peny aboue the ordinarie price.

Diſſim. Faith I cannot helpe thee, tis my fellow Fraude muſt pleaſure thee,
Here comes my fellow Fraud, ſpeake to him, and He do what I can.

¶Enter Fraude.

Artifex. I beſeech you be good vnto me right honeſt Gentleman.

Fraude. Why and wherein? what wouldeſt thou haue me do?

Artifex. That my poore eſtate you will ſo much prefer:
As to get me to be a workman to Lady Lucar.
And Sir I doubt not but to pleaſe you ſo well for your paine,
That you ſhal thinke very well of me, if I in her ſeruice remaine.

Diſſim. Good fellow Fraude do ſo much, for I ſee he is very willing to liue,
And ſome peece of worke to thee for thy paines he will giue.

Fraud. Well vpon that condition I will, but I care not ſo much for his gifts,
As that he will by my name declare how he came by his great thrifts.
And that he will ſerue out in euery kind of thing,
That Fraud is a good huſband, and great profit doth bring.
Therefore the next peece of worke that thou doeſt make,
Let me ſee how deceitfull thou wilt do it for my ſake.

Artifex. Yes Sir I will Sir, of that be you ſure,
Ile honor your name, while life doth endure.

Fraud. Fellow Fraud, heere comes a Citizen as I deeme.

Fraude. May rather a Lawier, or ſome petty fogger he doth ſeeme.

¶Enter a Lawyer.

Lawyer Gentlemen, my earneſt ſuite is to deſire ye,
That vnto your Ladies ſeruice you would helpe mee:
For I am an Attorney of the Law, and pleader at the Bar,
And haue a great deſire to plead for Ladie Lucar.
I haue beene earneſt Sir, as is needfull in ſuch a caſe,
For feare an other come before me, and obtaine my place.
I haue pleaded for Loue and Conſcience till I was wearie,
I had manie Clyants, and manie matters, that made my purſe light, and my hart heauie.
Therefore let them pleade for Conſcience that liſt for me,
Ile plead no more for ſuch as brings nothing but beg gerie.

Diſſim. Sir vpon this condition that you will keepe men in the Law,
Ten or twelue yeeres for matters that are not worth a ſtraw.
And that you will make an ill matter ſeeme good, and vnmable in deede,
Faith I am content for my part you ſhall ſpeede.

Fraude. May fellow, thou knowest that Symony & Miſery hath an ill matter in Law at this time,
Now if thou canſt handell the matter ſo ſubtil & fine, (

As

As to pleade that ill matter good and firmable at the Bar,
Then thou shalt shew thy selfe worthie to win Lady Lucar.
Therefore tell me if you can and will do it or no.
If you do it, be sure to get my Ladies good will ere you goe.
By my honestie well remembred, I had quite forgot, Dissim.
'Tis about that, a fortnight ago fell out the matter I wot.
Tush Sir, I can make blacke white, and white blacke againe, Lawier
But he that will be a Lawyer, must haue a thousand waies ta faine.
And many times we Lawiers do one befriend an other,
And let good matters slip, tho we agree like brother and brother.
Why Sir what shall let vs to wrest and turne the Law as we list?
Seeing we haue them pinched in the palmes of our fist.
Therefore doubt you not, but make bold resort,
That I came, and will plead their ill cause in good kind of sort. Fraude.
Of troth how like'st thou this fellow Dissimulation? Dissim.
Mary I like him wel, he is a cunning Clarke, and one of our professiõ.
But come Sir go with vs and we will prefer you.
God M. Fraud remember me. Artifex.
Leave thy prating, I will I tell thee Fraude.
God M. Dissimulation thinke on me? Artifex.
Thou art too importunate and greedie. Dissim.
Come after dinner, or some other time when we are at leysure. Fraude.

Dissim Fraud. and Lawyer exeunt.

Come after dinner or some other time, I thinke so indeed, Artifex.
For full little do they thinke of a poore mans need.
These fellowes will do nothing for pittie and loue,
And thrise happy are they that hath no need them to proue.
God he knowes the world is growne to such a stay,
That men must vse Fraud and Dissimulation too, or beg by the way.
Therefore ile do as the most doth, the fewest shall laugh me to scorne,
And be a fellow amongst good fellowes to hold by S. Lukes horne.

Exit.

¶ Enter Simplicitie and Sinceritie.

God cossen Simplicitie do some what for me. Sincer.
Yes faith cossen Sincerite, ile do any thing for thee. Sympli.
What wouldst for me do for thee canst tell that?
Alas I cannot tell what shouldst do for me, except thou wouldst giue me a new hat.
Alas I am not able to giue thee a new. Sincer.
Why I marueil then how thou doest doe. Simpli.
Doest thou get thy liuing amongst beggars from doore to doore?
And sed cossen Sincerite, I had thought thou wost not so poore.
May cossen Simplicitie, I got my liuing hardly, but yet I hope iust, Sincer.
And with good Conscience too, although I am restrained from my lust.
But this is it cossen Simplicite, I would request you to do for me:
Which is, to get Lady Loue, and Lady Conscience hand to a letter:
That by their meanes I may get some Benefice to make me liue the better.
Yes I le doe so much for thee cossen, but hast thou any heere? Simpli.

Sincer. Ah, behold, they are ready drawne, if aſſined they were.

¶ Let Simplicitie make as though he read it, and looke quite ouer, meane while let Conſcience enter.

Sympli. Let me ſee ceaſſen, for I can reade:
Was cis hza ieip bown, bidſt thou it in deede?
Miſtris Conſcience, I haue a matter to bequeſt you to.
Conſci. What ſir? I do not know but tis ſome wiſe thing if it be for you.
Simpli. Why my coſſen Sincerene, wad deſire to ſcribe theſe papers here,
That he may ge; ſome preferment, but I know not where.
Conſci. Be theſe your letters? what would you haue me do, and how ſhal I cal
Sincer. Lady, my name is Sinceritie. (you?
Conſci. And from whence come you?
Sincer. I come from Oxford: but in Cambridge I,
Hauing nothing, thought good if I could, to make better my ſtate.
But if I had in ſtede of Diuinitie, the Lawe, Aſtronomie, Aſtrologie,
Philoſophie, Palmeſtrie, Arithmetike, Logicke, Muſicke, Phiſicke, or
any ſuch thing,
I had not doubted then, but to haue had ſome better hap.
But Diuines that preach the word of God ſincerely and truly,
Are in theſe dayes little or nothing at all ſet by.
God grant the good Preachers be not taken away for our vnthankfulnes,
There was neuer more preaching and leſſe following, the people liue ſo
amiſſe:
But what is he? may not on the ſabath day attend to heare Gods word?
But he will rather runne to bowles, ſit at the ale houſe, then one houre af-
Telling a tale of Robin hode, ſitting at Cardes, playing at (ter?
kettels, or elſe ſome other baſe thing:
That I feare Gods vengeance on our heades it will bring,
God graunt amendment, but Lady Conſcience I pray,
In hap he ſhalle haue Lucar be what he may.
Simpli. Why my coſſen can ſay his booke well, I had not thought it,
He ſhoothe to haue a Benefice, and it will hit.
Conſci. God be bleſſed Sinceritie, for the good comfort I haue of thee.
I would it lay vs to pleaſure ſuch belæue me.
We will do what we can: But vltra poſſe non eſt eſſe, you know,
It is Lucar that hath brought vs poore ſoules ſo low.
For we haue ſuld our houſe, we are brought ſo poore:
And feare by her ſhortly to be ſhut out of doore.
Yet to ſubſcribe our name we will with all our hart,
Perchaunce for our ſakes ſome thing ſhe will impart.
Come hither Simplicitie, let me write on thy backe.
Simpli. Here is the right picture of that fellow that ſits in the corner.

¶ Enter Hoſpitalitie while ſhe is a writing.

Hoſpi. Lady, me thinkes you are buſie.
Conſci. I haue done ſir, I was ſetting my hand to a letter to Lucar for our

frænd Sinceritie.
But I would Ladie Loue were here too.
She is at home with me, but if you please so much in her behalf I will Hospi.
I praye hartily, and it shall suffise the turne well inow: (do. Consci.
Good Simplicitie, once more thy bodie do bow.
I thinke I shall serue to be a washing blocke for you. Simpli
I would do it for you, but I am afraid ponder boy will mocke me. Hospi.
No I warrant thee. Consci
Here take thy letters Sinceritie, and I wish them prosperous to thee. Sincer.
I pœld you most hartie thanks my good Ladie. Hospi.
Ladie Conscience, pleaseth it you to walke home to dinner with me? Consc.
I geue you thankes my good frænd Hospitalitie.
But I pray you sir, haue you inuited to dinner any straunger? Hospi.
No sure, none but Lady Loue, and 3. or 4. honest neighbors. Simpli
Yas my Ladie is gotten to dinner already,
I beleeue she rose at ten a clocke she is so hungrie.
What and I should come to dinner, hast thou anie good cheere? Hospi.
I haue bread and beare, one ioime of meat, and welcome thy best fare. Simpli.
Why, art thou called Hospitalitie, and hast no better cheare then that?
Ile tell thee, if thou hast no more meat for so manie, thetle nere be fat.
What if my cosen, nay I my selfe alone, to dinner should come?
Where should my Lady and the rest dine? for I could eate vp euery crum.
Thou art an olde miser, doest thou keepe no better fare in thy house?
Hast no greate Bagge Pudding, nor Hogges face, that is called Sowse?
My frende, Hospitalitie doth not consiste in great fare and banqueting, Hospi.
But in doing good vnto the Poore, and to pœlde them some refreshing.
Therefore if thou and Sinceritie will come and take part,
Such as I haue Ile giue you with a free and willing hart.

Exeunt Hospitalitie and Conscience.

He speakes well cosen, lets go to dinner with him. Simpli.
The olde man shall not thinke but we will pleasure him.
Faith he might haue richer fellowes, then we to take his part,
But he shall neuer haue better eating fellowes if hee woulde swelte his hart.
Here be them will eate with the proudest of them.
I am sure my mother said I could eate so much as fiue men.
Nay I haue a gift for eating I tell ye.
For our Maides would neuer beleeue I put all the meate in my bellie.
But I haue spide a Knaue, my Ladie Lucars cogging man,
Geue me your letters cosen, Ile prefar ye if I can.

¶Enter Dissimulation.

Dissimulation, out vpon him, he shall be no spokeman for me. Sincer.
Why then you are a foole cosen Sinceritie, Sympli
Geue me am, I tell ye, I know hele do it for me.

Sinceri. Seeing thou wilt haue it, heere receiue it, but yet it greeues my hart,
That this diſſembling wretch ſhould ſpeake on my part.
Simpli. Heare ye ſir, I would bequeſt to liuer this letter,
To your good wholeſome miſtris Ladie Lucar.
Diſſim. Where hadſt thou it tell me?
Simpli. Marie of my cozen Sinceritie.
Diſſim. Why I haue nothing to do in it, tis not to me thou ſhouldſt come,
I haue not to doe with Sincerities matters, tis my fellowe Symonies
towne.
Sinceri. Thou art a kinne to the Lawyer, thou wilt doo nothing without a fee,
But thou, Fraude, Iniurie, nor yet Symonie, ſhall doe nothing for me.
And thou wilt do it do it, and thou wilt not chuſe,
Both thee and their dealing I hate and refuſe.
Diſſim. Why, and I am not bound to thee ſo farre as knaue goe,
And therefore in deſpite of thee and thy cozen there thy letters be,
What, thinkeſt thou by captious words to make me doo it?
Let them deliuer your Letters that hath a ſtomache to it.
Simpli. Faith cozen hes ſuch a reſtren and proud ſembling knaue,
That hele do nothing les ſome briberie he haue.
Theres a great many ſuch promoting Knaues, that gets their liuing,
With nothing els but facing, lying, ſwearing, and flattering.
Why hee has a face like a blacke Dogge, and bluſheth like the backe ſide
of a chimney,
Twas not for nothing thy Godfathers a cogging name gaue thee.

¶Enter Ladie Lucar.

But heere comes his Miſtriſſe Ladie Lucar,
Now cozen I le liuer your letter.
Miſtriſſe Lady Lucar heres a letter for yee.
Lucar. Hast thou a letter for me?
Simpli. I by Saint Marie.
How ſay you cozen, ſhe reades your letter?
And you can flatter perhaps ye ſhall ſpeede better.
Sinceri. Thou ſpeakeſt the truth Simplicitie, for flatterers nowe a daies,
Liue Gentlemen-like, and with prating get praiſe.
Lucar. Sir, I haue read the tenure of your letter, wherein I finde,
That at the requeſt of Loue and Conſcience I ſhould ſhew my ſelf kind
In beſtowing ſome ſpirituall liuing on ye, parſonage, or Benefice,
Ye ſeemes it ſtands greatly in neede, as appeeres by this.
And truſt me I would do for you, but it lies not in mee,
For I haue referred all ſuch matters to my ſeruant Symonie.
You muſt ſpeake to him, and if you can get his good will,
Then be ſure of mine, their minds to fulfill.
Since. Ladie, I ſhall neuer get his good will, becauſe I want abilitie,
For he will do nothing except I bring monie.
And if you graunt it not, then tis paſt all doubt,
I ſhall be neuer the better, but go quite without.
Diſſim. Madam, I can tell what you may giue,

Not

Not hurting your ſelfe whereby he may liue.
And without my fellowe Symonies conſent,
If to followe my minde you are anie whit bent.
Pray thee what is it for thou knoweſt while for their houſe I am in bargaining, Lucar.
And it be neuer ſo little, I muſt ſeeme to do ſome thing.
Why, haue not you the parſonage of S. Nihil to beſtowe? Diſſim.
If you giue him that, Symonie ſhall neuer knowe.
Indeed thou ſaieſt true: drawe neere Sinceritie, Lucar.
Loe, for their ſakes I will beſtowe frankly on thee.
Ile giue thee the Parſonage of S. Nihil, to pleaſure them withall,
And ſuch an other to it, if thou watch till it fall.
My Ladie axes you when you will take poſſeſſion of your houſe, and ſend the reſt of the money. Simpli.
What are they ſo haſtie: belike they ſpent it merily. Lucar.
Faith no, for they would eate it if they could get it, when they are a hungrie. Simpli.
But you may be happie, for you haue ſped well to day, (ſpeaking to Sinceritie.
You may thanke God and good companie that you came this way.
The Parſonage of S. Michels, bir Ladie if you haue nothing els,
You ſhall be ſure of a liuing, beſide a good ring of Bels.
Coſſen ile tell thee what thou ſhalt do, ſell the bels, and make monie. Sincer.
Thou maieſt well be Simplicitie, for thou ſheweſt thy follie.
I haue a Parſonage, but what of S. Nihil, and Nihil is nothing,
Then where is the Church, or any Beiles for to ring?
Thou vnderſtandeſt her not, ſhe was ſet for to ſtout,
I thought comming in their names I ſhould go without.
Tis eaſie to ſee that Lucar loues not Loue and Conſcience:
But God I truſt will one day yeeld her iuſt recompence.
Coſſen, you ſaide that ſome thing to me you would giue, Sympli.
When you had gotten preferment of Lucar to liue:
And I truſt you will remember your poore coſſen Simplicitie,
You know to Lady Conſcience and cry bodie I did ſpeake for you.
God Simplicitie holde thy peace, my ſtate is yet naught, Sincer.
I will helpe thee ſure, if euer I get ought.
But heere comes Sir Nicholas Nemo, to him I will go,
And ſee if for their ſakes he will any thing beſtow.

¶ Enter Sir Nicholas Nemo.

You come from Loue and Conſcience, as ſeemeth me heere, Nemo.
My ſpeciall good freends, whome I account of moſt deere.
And you are called Sinceritie, your ſtate ſhewes the ſame:
You are welcome to me for their ſakes, and for your owne name.
And for their ſakes you ſhall ſee what I will do for you,
Without Diſſimulation, Fraude, Vſurie, or Symonie:
For they will do nothing without ſome kind of gaine,
Such cankered corruption in their harts doth remaine.
But come in to dinner with me, and when you haue dinde,

you ſhall haue. Preſently go out.

Sinceri. You ſhall haue, but what? a liuing that is blowne downe with the winde.

Simpli. Now coſſen diſmember your frends, ſeeing two liuings you haue.
One that this man promiſt, and an other that Lady Lucar gaue.
Was you'l be a iolly man, and you had three or foure more,
Lets beg apace coſſen and we ſhall get great ſtore.
Do thou get ſome more letters, and ile get them ſcribed of Miſtris Loue and Conſcience,
And wele go beg liuings togither, wele beg no ſmall pence.
How ſay'ſt thou coſſen Sinceritie, wilt do ſo much,
If we can ſpeake faire and ſemble, we ſhalbe plaguie rich.

Sinceri. God Simplicitie contemne thee, I am neuer the better for this,
I muſt of force leaue off, for I ſee how baine it is.
It bootes not Sincerite to me for releefe,
So few regard that to me is a greefe.
This was Nicholas Nemo, and no man hath no place,
Then how can I ſpeede well in this heauie caſe.
If no man bid me to dinner, when ſhall I dine?
Or how ſhall I finde him, where, when, and at what time?
Wherefore the releefe I haue had, and ſhall haue, is ſmall,
But to ſpeake truth, the releefe is nothing at all.
But come Simplicitie, let vs go ſee what may bee had,

Simpli. Sincerite in theſe daies was ſure borne to be ſad.
Come lets go to dinner coſſen, for the Gentleman I think hath almoſt dinde.

Since. Bee and I get victals enough, I warrant you I will not be behinde.

Simpli. What if thou canſt not get it, then how wilt thou eate?
Mary on this faſhion, with both handes at once, ye ſhall ſee when I get meate.

Sinceri. Why his name was Nemo, and Nemo hath no being.

Simpli. I beleeue coſſen you be not hungrie, that you ſtand prating.
Faith ile go do him a pleaſure, becauſe he hath nede,
Why and he will needes haue his meate eate, a ſhall ſee how ile fede.
I beleeue he will not bid me come againe to him,
Was and he do, a ſhall finde a fellow that has his eating.

Exeunt ambo.

Enter Vſury and Conſcience.

Vſury. Lady Conſcience, is there any bodie within your houſe can you tell?

Conſci. There is no bodie at all be ye ſure, I know certainly well.

Vſury. You know when one comes to take poſſeſſion of any peece of Land,
There muſt not bee one within, for againſt the order of Lawe it doth ſtand.
Therefore I thought good to aſke you, but I praye you thinke not amiſſe:
For bothe you, and almoſt all others knowes, that an olde cuſtome it is.

You

You ſay truth, take poſſeſſion when you pleaſe, good leaue I requier ye, Conſci.
Doubt you not, there is neither man, woman nor childe, that will or
ſhall hinder you.
Why then I will be bould to enter.
Exit. Vſery.

Who is more bould then Vſery to venter? {
He maketh the matter daungerous where is no neede at all, Conſci.
But he thinkes it not perillous to ſeeke euerie mans fall:
Both he and Lucar hath ſo pincht vs, we know not what to doe,
Were it not for Hoſpitalitie, we knewe not whither to goe.
Great is the miſerie that we poore Ladies abide,
And much more is the crueltie of Lucar and Vſerie beſide.
O Conſcience thou art not accompted of, O Loue thou art little ſet by,
For almoſt euery one, true loue, and pure conſcience doth deny:
So hath Lucar crept into the boſome of man, woman, and childe,
That euery one doth practiſe his deare friend to beguile.
But God graunt Hoſpitalitie be not by them ouer preſt,
In whome all our ſtaie and chiefeſt comfort doth reſt:
But Vſery hates Hoſpitalitie, and cannot him abide,
Becauſe he for the poore and comfortleſſe doth prouide.
Here he comes, that hath vndone many an honeſt man,
And daily ſeekes to deſtroy, deface, and bring to ruine if he can.
Now ſir, haue you taken poſſeſſion as your deare Lady wild you?

Enter Vſurie.

I haue done it, and I thinke you haue receiued your money, Vſery.
But this to you: my Lady wild me to bid you prouide ſome other houſe
out of hand.
For ſhe would not by her will, haue Loue and Conſcience to dwell in
her land.
Therefore I would with you to prouide ye,
So ye ſhould ſaue charges, for a leſſe houſe may ſerue.
I pray you hartily let vs ſtaie there, and we will be content Conſci.
To geue you ten pound a yeare, which is the olde rent.
Tenne pound a yeare, that were a ſtale leaſt: Vſery.
If I ſhould take the olde rent to follow your requeſt,
May after fortie pounde a yeare, you ſhall haue it for a quarter:
And you may thinke too, I greatly befriend ye in this matter:
But no longer then for a quarter to you ile ſet it,
For perhaps my Ladie ſhall ſell it, or els to ſome other will let it ri
Well, ſith we are driuen to this hard and bitter drift, Conſci.
We accept it and are contented to make bare and hard ſhift.
Then get you gone, and ſee at a day your rent be readie. Vſurie.
We muſt haue patience perforce ſeeing there is no remedie. Conſci.

Exit Conſcience.

What a foole was I, it repentes me I haue let it ſo reaſonable, Vſery.
I might ſo well haue had after threeſcore, as ſuche a trifle:

For

For ſeeing they were diſtreſſed, they would haue geuen largely.
I was a right fot, but ile be ouerſeene no more beleue me.

Enter Mercadore.

Merca. Ah my good a friend a maiſter Vſerie, be my troth you be very well mette:
We be muche beholding vnto you for your good will, me be in your debt.
But a me take a your part ſo much againſt a ſcalde olde chirle called Hoſpitalitie:
Did ſpeake againſt you, and ſayes you bring good honeſt men to beggerie.

Vſury. I thanke Sir, did he ſpeake ſuche euill of me as you now ſay?

Merca. I doubt not but to reward him for his trecherie one day.

Vſury. But I pray tell a me how fare a my Ladie all dis while?
Marie verie Sir, and here ſhe comes if my ſelfe I do not beguile.

Enter Lucar.

Lucar. What ſeneor Mercadore I haue not ſeene you many a day,
I maruel what is the cauſe you kept ſo long a way.

Merca. Shall me ſay to you Madama dat me haue had much buſineſſe for you in hand,
For ſend away good commodities out of dis little Countrey England:
We haue nowe ſent ouer Braſſe, Copper, Pewter, and many odar ting:
And for dat me ſhall ha for Gentlewomans fine trifles, that great profite will bring.

Lucar. I perceaue you haue bene mindefull of me for whiche I thanke ye:
But Vſerie tell me, how haue you ſpedde in that you went about?

Vſery. Indifferently Lady, you neede not to doubt,
I haue taken poſſeſſion, and becauſe they were deſtitute:
I haue leat it for a quarter my tale to conclude.
Marry I haue a little raiſed the rent, but it is but after forty pound by the peare:

Lucar. But if it were to let now, I would let it more deare.
Indeede tis but a trifle, it makes no matter,

Merca. I force it not greatly, being but for a quarter.
Madona me tell ye dat you ſhall doe, let dem to ſtraunger dat are content
To dwell in a little roome, and to pay muche rent:
For you know da french mans and fleminges in dis countrey be many,
So dat they make ſhift to dwell ten houſes in one very gladly:
And be content a for pay fiftie or three ſcore pound a peare,

Lucar. For dat whiche da Engliſh mans ſay twenty marke is to deare.
Why ſenior Mercadore thinke you not that I

Haue

Haue infinite numbers in London that my want doth ſupply.
Beſide in Briſtow, Northhampton, Norwich, Weſtcheſter, Caunterbury,
Doure, Sandwich, Rie, Portchmouth, Plimmoth, and many moe,
That great rentes vpon little roome doe beſtow.
Yes I warrant you, and truely I may thanke the ſtraungers for this,
That they haue made houſes ſo deare, whereby I liue in bliſſe.
But ſeinor Mercadore, dare you to trauell vndertake:
And goe amongeſt the Moores, Turkes, and Pagans for my ſake?
Madona, me dare a goe to de Turkes, Moores, Pagones and moze too. Merca.
What doe me care and me goe to da great deuill for you=
Commaund a me Maddam, and you ſhall ſee plaine,
Data for your ſake me refuſe a no paine.
Then ſeinor Mercadore I am forthwith to ſend ye Lucar.
From hence, to ſearch for ſome new toyes in Barbary or Turky,
Such trifles as you thinke will pleaſe wantons beſt:
For you know in this Countrey tis their chiefeſt requeſt.
Indeede de Gentlewomans here buy ſo much vaine toyes, Merca.
Dat me ſtraungers laugh a to thinke wherein day haue their Joyes:
Fayt Madona me will ſearche all da ſtraunge countreys me can tell,
But me will haue ſuch tinges dat pleaſe dese Gentlewomans vell.
Why then let vs prouide thinges readie to haſte you away. Lucar.
A voutre commaundamento Madona me obay. Merca.
Exeunt.

Enter Symony and Peter pleaſe man like a Parſon.

Now proceede with your tale and ile heare thee. Symo.
And ſo ſir as I was about to tell you: Peter.
This ſame Preſco, and this ſame Cracko be both my pariſhioners nowe,
And ſir they fell out meruailouſly together about you:
The ſame Cracko tooke your part, and ſaid that the Clergie
Was vpholden by you, and maintained very worſhipfully:
So ſir, Preſco he would not graunt that in no caſe,
But ſaid that you did corrupt the clergy, and dishonor that holy place.
Now ſir I was wearie to heare them at ſuch great ſtrife,
For I loue to pleaſe men ſo long as I haue life:
Therefore I beſeeche your maiſterſhip to ſpeake to Lady Lucar,
That I may be her Chaplin, or els to ſerue her. Sym.
What is your name? Peter.
Sir Peter. Symo.
What more? Peter.
Forſooth Pleaſeman. Symo.
Then your name is ſir Peter Pleaſeman. Peter.
I forſooth. Symo.
And pleaſe woman two now and then. Peter.
You know that homo is indifferent. Symo.
Now ſurely a good ſcholler in my iudgement. Symo.
I pray at what Vniuerſitie were ye?
Of no Vniuerſitie truely: Peter.

Mary I haue gone to ſchoole in a Colledge, where I haue ſtudied two or a three places of Diuinitie:

Symo. And all for Lady Lucars ſake, ſir you may ſteadfaſtly beleue me.

Peter. May I beleue ye, but of what religion are you can ye tell?

Symo. Mary ſir of all religions, I know not my ſelfe very well.

Peter. You are a Proteſtant now, and I thinke to that you will graunt.

Indeede I haue bene a Catholicke, mary nowe for the moſt part a Proteſtant.

But and if my ſeruice may pleaſe her, harke in your eare ſir,
I warrant you my Religion ſhall not offend her.

Symo. You ſay well, but if I helpe you to ſuche great preferment,
Would you be willing, that for my paine I ſhall haue yearely hale the gaine.

For it is reaſon you know, that if I help you to a lining,
That you ſhould vnto me be ſomewhat beholding.

Peter. Sir and reaſon good, Ile be as your maiſterſhip pleaſe.
I care not what you doe, ſo I may liue at eaſe.

Symo. When this man is anſwered: Sir Peter pleaſeman, come in with me.
And ile preferre ye ſtraight way to my Ladie.

Peter. Oh Sir I thanke ye. Exeunt.

Enter Simplicitie, with a basket on his Arme.

Simpli. You thinke I am going to market to buy roſt meat, do ye not?
I thought ſo, but you are deceiued: for I wot what I wot.
I am neither going to the Butchers to buy Veale, Mutton, or Beefe.
But I am going to a bloudſucker, and who is it? faith Verie that theefe.
Why ſirs, twas no marueile he vndoo my father that was called plaine dealing.
When he has vndone my Lady and Conſcience too with his vſering.
Ile tell ye ſirs, truſt him not, for hele flatter bonacion and ſize,
Till he has gotten the Bakers vantage, then hele turne you out of doore.

Enter Diſsimulation.

Diſſim. Simplicitie, now of my honeſtie very heartily ſo well met.

Simpli. What Dembiacion ſweare not, for thou ſwearest by that thou couldſt not get.
Thou haue honeſtie now? thy honeſtie is quite gone:
Mary thou hadſt honeſtie at vi. of the clock, and went from thee at none:
Why how canſt thou haue honeſtie, when it dare not come nye thee?
I warrant Dembiacion: hee that has leſſe honeſtie then thou may defie thee:
Thou haſt honeſtie ſirreuerence, come out dogge, where art thou?
Euen as muſt honeſtie as had my mothers great hoggiſh ſow:
No faith thou muſt put out my eye with honeſtie, and thou hadſt it here,
Shall not leſſe it at the Alehouſe, in gage for a pot of ſtrong beere?

Pray

Pray thee leaue prating Simplicitie, and tell me what thou hast there? Dissim.
Why, tis nothing for thee, thou doest not deale with such kind of ware. Simpli.
Sirra there is no deceite in a bagge pudding, is there? nor in a plaine pudding thy?
But there is deceite and knauerie too in thy fellowe that is called Vsurie.
Sirra Ile tell thee, I wonnot tell thee,, and yet Ile tell thee, nowe I member me too:
Canst tell, or wouldst thou knowe whither with this parlement I go?
Faith euen to suckle will thy fellow Vsury I am sent,
With my Ladie Loues gowne, and Lady Conscience too, for a quarters rent.
Alas poore Ladie Loue, art thou driuen so lowe? Dissim.
Some little pittance on thee Ile bestowe.
Holde Simplicitie, carrie her three or foure Duckats from me,
And commend me to her euen verie kindly. Sympli.
Ducke egges, yes Ile carrie am, and twere as many as this woulde holde:
Tush thou knowest not what I meane, take this, tis golde. Dissim.
Was tis golde in deede, why, wilt sende awaie thy golde, hast no more neede? Simpli.
I thinke thou art growne plaguie rich with thy dissembling trade,
But ile carrie my Lady the golde, for this will make her well apaide.
And sirra, carrie Lady Loues gowne backe againe, for my fellowe Vsurie Dissim.
Shall not haue her gowne, I am sure so much he will befreend mee. Simpli.
But what shall Conscience gowne do, shall I carrie that backe againe
Nay, let Conscience gowne and skin to Vsurie go. (two) Dissim.
If no body cared for Conscience more then I,
They would hang her vp like Bacon in a chimney to drie.
Faith I told thee thou caredst not for Conscience nor honestie: Simpli.
I thinke in deede it will neuer be the death of thee.
But Ile go conspatch my arrant so soone as I can I tell ye,
For now I ha gold, I would faine haue some good meat in my bellie.
Exit.
Nay Ile hie me after, that I may send backe Ladie Loues gowne, Dissim.
For I would not haue Loue bought quite out of towne.
Mary for Conscience tut, I care not two strawes,
Why I should take care for her, I know no kind of cause. Exit.

¶Enter Hospitalitie.

Oh what shall I say? Vsurie hath vndone me, and nowe he hates mee to the death, Hospi.
And seekes by all meanes possible for to bereaue me of breath.
I cannot rest in anie place, but he hunts and followes me euerie where,
That I know no place to abide, I liue so much in feare.
But out alas, here comes he that will shorten my daies.

¶Enter Vsurie.

Vſurie. Do haue I caught your olde gray bearde, you be the man whome the people ſo praiſe:
You are a franke Gentleman, and full of liberalitie,
Why, who had all the praiſe in London or England, but M. Hoſpitalitie?
But Ile maiſter you I make Ile holde you a groat,
Hoſpi. What will you kill me?
Vſury. I, I, Ile do nothing but cut thy throat.
Hoſpi. O helpe, helpe, helpe, for Gods ſake.

¶ Enter Conſcience running apace

Conſci. What lamentable crie was that I heard one make?
Hoſpi. O Ladie Conſcience, now or neuer helpe me.
Conſci. Why, what wilt thou do with him Vſurie?
Vſury. What will I do with him? marry cut his throat, and then no more.
Conſci. Doeſt thou not conſider that thou ſhalt deerely anſwere for Hoſpitalitie that good member, refraine it therefore.
Vſury. Refraine me no refraining, nor anſwere mee no anſwering,
The matter is anſwered well enough in this thing.
Conſci. For Gods ſake ſpare him, for cuntry ſake ſpare him, for pitie ſake ſpare him, for Loue ſake ſpare him, for Conſcience ſake forbeare him.
Vſury. Let cuntry, pitie, Loue, Conſcience, and all go in reſpect of my ſelfe,
He ſhall die, come ye feeble wretch, Ile dreſſe ye like an elfe.
Conſci. But yet Vſurie, conſider the lamentable crie of the poore,
For lacke of Hoſpitalitie, fatherles children are turned out of doore.
Conſider againe the complaint of the ſicke, blind and lame,
That will crie vnto the Lorde for vengeance on thy head in his name.
Is the feare of God ſo farre from thee that thou haſt no feeling at all?
O repent Vſurie, leaue Hoſpitalitie, and for mercie at the Lordes hande call.
Vſury. Leaue prating Conſcience, thou canſt not mollifie my hart,
He ſhall in ſpite of thee and all other feele his deadly ſmart.
Yet Ile not commit the murder openly,
But hale the villaine into a corner, and ſo kill him ſecretly.
Come ye miſerable drudge, and receiue thy death.
Hale him in.
Hoſpi. Helpe good Ladie, helpe, he will ſtop my breath.
Conſci. Alas I would helpe thee, but I haue not the power.
Hoſpi. Farewell Ladie Conſcience, you ſhall haue Hoſpitalitie in London nor England no more.
Conſci. O helpe, helpe, helpe, ſome good bodie.

¶ Enter Diſſimulation and Simplicitie haſtily.

Diſſim. Who is that that calles for helpe ſo haſtily?
Conſci. But alas thy fellowe Vſurie hath killed Hoſpitalitie.
Simpli. Now Gods bleſſing on his hart, why twas time that he was dead,
He was an olde churle, with neuer a good tooth in his head.
And he nere kept no good chere that I could ſee:

For

For if one had not come at dinner time, hee ſhoulde haue gone away hungrie.
I could neuer get my bellie full of meate,
He had nothing but beefe, bread, and cheeſe for me to eate.
Nowe I would haue had ſome Pyes, or bagge puddinges with great lumpes of fat:
But I warrant ye he did keepe my mouth well enough from that.
Faith and he be dead he is deade, let him go to the deuill, and he will,
Or if he will not go thither, let him eaten lie there ſtill.
Ile neuer make lamentation for an olde churle,
For hee has beene a great while, and nowe tis time that he were out of the woride.

Enter Lucar.

What Conſcience, thou lookeſt like a poore pidgeon puld of late. Lucar.
What Lucar, thou lookeſt like a whore full of deadly hate. Conſci.
Alas Conſcience I am ſorie for thee, but I cannot weepe. Lucar.
Alas Lucar I am ſorie for thee, that thou canſt no honeſtie keepe. Conſci.
But ſuch as thou art, ſuch are thy attenders on thee,
As appeares by thy ſeruaunt Vſurie, that hath killed that good member Hoſpitalitie.
Faith Hoſpitalitie is killed, and hath made his will, Simpli.
And hath giuen Diſſimulation three trees vpon an high hill.
Come hither Diſſimulation, and hie you hence ſo faſt as you may, Lucas.
And helpe thy fellowe Vſurie to conuay himſelfe out of the way.
Further, will the Iuſtices, if they chaunce to ſee him, not to know him,
Or knowe him, not by any meanes to hinder him.
And they ſhall commaund thriſe ſo much at my hand,
Go trudge, runne out away, how doeſt thou ſtande? Diſſim.
May good Lady, ſende my fellowe Symonie,
For I haue an earneſt ſuite to yee.
Then Symony go do what I haue wild. Lucar.
I ranne Madam, your mind ſhall be fulfild. exit. Symo.
Well well Lucar, Audeo, et taceo, I ſee and ſay nothing: Conſ.
But I feare the plague of God on thy head it will bring.
Good Ladie graunt that Loue be your waiting Maide, Diſſim.
For I thinke being brought ſo lowe, ſhe will be well apaide.
Speakeſt thou in good earneſt, or doeſt thou but diſſemble? Lucar.
I knowe not how to haue thee, thou art ſo variable.
Ladie, though my name bee Diſſimulation, yet I ſpeake bona fide nowe, Diſſim.
If it pleaſe you my petitions to allowe.

Enter Symony.

Stand by, I le anſwere thy aſken. What newes Symonie, Lucar.
Bringeſt thou of thy fellowe Vſurie?
Mary Madam good newes; for Vſurie lies cloſe Symo.

Hid in a rich mans houſe, that will not let him loſe,
Vntill they ſee the matter brought to a good ende,
For I ſurue in this cuntrie hath many a good frende.
And late I ſawe Hoſpitalitie carried to burying.

Lucar. I pray thee tell me, who were they that followed him?

Symo. There were many of the Cleargie, and many of the Nobilitie,
And many right worſhipfull rich Citizens,
Subſtantiall, gracious, and verie welthie Farmars.
But to ſee how the poore followed him it was a wonder,
Neuer yet at any buryall I haue ſeene ſuch a number.

Lucar. But what ſay the people of the murder?

Sym. Many are ſorie and ſay tis great pitie that he was ſlaine,
But who be they? the poore beggarly people that ſo complaine:
As for the other, they ſay twas a cruell bloodie fact,
But I perceiue none will hinder the murderer for this cruell act.

Lucar. Tis well, I am glad of it, nowe Diſſimulation if you can get Loues good will,
I am contented withall my hart to graunt there buttill.

Diſſim. I thanke you good Ladie, and I doubt not but ſhe
With a little intreatie will thereto agree.

Simpli. Nowe I haue it in my breeches, for I can tell,
That I and my Ladie with miſtriſſe Lucar ſhall dwell.
But if I be her ſeruing fellowe, and dwell there,
I muſt learne to cog, lie, foiſt and ſweare.
And ſure I ſhall neuer learne, marie and twere to lie a bed all day,
I know to that kind of liuing I can giue a good ſay.
Or if twere to eate ones meate, then I knew what I had to do:
How ſay ye ſirra, can I not, ile be iudge by you?

Lucar. Now to you little mouſe, did I not tell you before,
That I ſhould ere twere long turne you both out of doore?
How ſay you prettie ſoule, iſt come to paſſe, yea or no?
I thinke I haue puld your peacockes plumes ſomewhat lowe.
And yet you be ſo ſtout as though you felt no griefe,
But I know ere it be long you will come puling to me for reliefe.

Conſci Well Lucar well, you know pride will haue a fall:
What auauntageth it thee to win the world, and loſe thy ſoule withall?
Yet better it is to liue with little, and keepe a conſcience cleare,
Which is to God a Sacrifice, and accounted of moſt deare.

Lucar. Nay Conſcience, and you be bookiſh I meane to leaue ye,
And the cold ground to comfort your feet I bequeath ye.
We thinke you being ſo deepely learned, may do well to keepe a ſchoole,
Why, I haue ſeene ſo cunning a Clarke in time to proue a foole.

Exeunt Lucar and Symony.

Simpli. Sirra, if thou ſhouldſt marry my Lady thou wouldſt keepe her braue,
For I thinke now thou art a plaguie rich knaue.

Diſſim. Rich I am, but as for knaue keepe to thy ſelfe,
Come giue me my Ladies gowne thou aſſe headed elfe.

Simpli. Why ile go with thee, for I muſt dwell with my Ladie.

Diſſim. Packe hence away, Packe Deuils intertainement, ſhe will none

of

of thee. Exit.

This is as my coſſen and I went to M. Nemos houſe, Simpli.
There was no bodie to bid a dog drinke, or to chaunge a man a louſe.
But Ladie Conſcience (nay whoe there) ſcratch that name away,
Is ſhe a Lady that is turned out of all her beray?
Do not be cald no more Ladie, and if you be wiſe,
For currie bodie will mocke you, and ſay you be not worth twoo butter flies.

What remedie Simplicitie? I cannot do withall. Conſci.
But what ſhall we go do, or whereto ſhall we fall?

Why to our bittailes, I know nothing els we haue to do, Simpli.
And marke if I cannot eate twentie times as much as you.

If I go lie in an Inne, I ſhall be fore greeued to ſee, Conſci.
The deceit of the Diſher, the powling of the Capſter, as in moſt houſes of lodging they be.
If in a Brewers houſe, at the ouer plentie of water, and ſcarcenes of mault I ſhould greeue,
Whereby to enrich themſelues, all other with vnſauorie thinne drinke they deceiue.
If in a Tanners houſe, with his great deceit in tanning,
If in a Weauers houſe, with his great coſening in weauing.
If in a Bakers houſe, with light bread, and very euill working:
If in a Chaundlers, with deceitfull waights, falſe meaſures, ſelling for a halfepeny that is ſcant worth a farthing.
And if in an Alehouſe, with the great reſort of poore vnthriftes, that with ſwearing at the Cardes conſume their liues,
Hauing greater delight to ſpend a ſhilling that way, then a groat at home to ſuſtaine their needie children and wiues.
For which I iudge it beſt for me to get ſome ſolitarie place,
Where I may with patience this my heauie croſſe embrace.
And learne to ſeeke brome, whereby to get my liuing,
Vſing that as a quiet meane to keepe my ſelfe from begging.
Wherefore Simplicitie if thou wilt do the like,
Settle thy ſelfe to it, and with true labour thy liuing do ſeeke.

Exit Conſcience.

No faith miſtars Conſcience, Ile not, for and I ſhould ſeeke broome, Simpli
The Maides would coſſen me to competually with their olde ſhoone.
And tho I cannot worke, and you would hang mee out of the way,
For when I was a miller, Will did grind the meale while I did play.
Therefore Ile haue as eaſie an occupation as I had when my Father was aliue,
Faith Ile go euen a begging, why tis a good trade, a man ſhall bee ſure to thriue.
For I am ſure my prayers will get bread and cheeſe, and my ſinging will get me drinke,
Then ſhall not I doe better then Miſtars Conſcience? tell mee as yo' thinke.
Therefore God Panne in the kitchin, and God Potte in the buttrie,
Come and reſſt me, that I may ſing with the more melioſitie.

But ſtay marke my cauled countenaunce when I begin,
But yonder is a fellow that gapes to bite me or els to eate that which I ſing.
Why thou art a foole canſt not thou keepe thy mouth ſtrait together?
And when it comes snap at it as my fathers dogge wod doe at a liuer.
But thou art ſo greedie,
That thou thinkeſt to eate it before it come nye thee.

Simplicitie ſinges.

Simplicitie ſinges it, and ſperience doth proue,
No liuing in London for Conſcience and Loue.

The Countrey hath no peare,
where Conſcience comes not once a yeare:
And Loue ſo welcome to euery towne,
as winde that blowes the houſes downe.
Sing downe adowne, downe, downe, downe.

Simplicitie ſinges it and ſperience doth proue,
No dwelling in London, no liuing in London for Conſcience and Loue.

Simpli. Now Gra haſt eaten vp my ſong and ye haue ye ſhall eate no more to day,
For euery body may ſee your belly is growne bigger with eating vp our play:
He has fild his belly, but I am neuer a whit the better,
Therefore ile go ſeeke ſome victailes, and remember for eating vp my ſong you ſhall be my debter.

Enter Mercadorus the Merchaunt and Gerontus a Iewe.

Geron. But ſenior Mercadorus tell me, did ye ſerue me well or no?
That hauing gotten my money would ſeeme the countrey to forgoe:
You know I lent you two thouſand duckets for three monthes ſpace,
And eare the time came you got an other thouſand by flatterie and your ſmooth face.
So when the time came that I ſhould haue receaued my money,
You were not to be found but was fled out of the countrey:
Surely if we that be Iewes ſhould deale ſo one with an other,
We ſhould not be truſted againe of our owne brother:
But many of you Chriſtians make no conſcience to falſifie your fayth and breake your day.
I ſhould haue bene paide at the monthes end, and now it is two yeare you haue bene away.
Well I am glad you be come againe to Turky, now I truſt I ſhall receiue the intereſt of you ſo well as the principall.

Merca. A good a maiſter Geronto ye a hartily bare a me a little while,
And me ſhall pay ye all without any deceite or guile:
We haue a much buſineſſe for by prery knackes to ſend to England,
Good ſir bare a me foure or fiue daies, mele diſpatch your money out of

Senior

Senior Mercadore, I know no reason why, because you haue dealt with me so ill, Gerin.
Sure you did it not for needs, but of set purpose and will:
And I tell ye to beare with ye foure or fiue dayes goes sore against my minde,
Least you shoulde steale away and forget to leaue my money behinde.
Nay hartily doe think no such thing my good friend a me, Merca.
Be me troth and sayt make pay you all euery peny:
Well Ile take your faith and troth once more, ile trust to your honestly Geron.
In hope that for my long tarying you will deale well with me:
Tell me what ware you would buy for England, such necessaries as they lacke.
O no lack some prettie fine toy or some fantastike new knack, Merca.
For the Gentlewomans in England buy much things for fantasie:
Your pleasure a me sir what me meane a dare buy.
I vnderstand you sir, but keepe touch with me, and ile bring you to great store, Geron.
Such as I perceaue you came to this country for:
As Muske, Amber, sweete Powders, fine Odors, pleasaunt perfumes, and many such toys:
Wherein I perceaue consisteth that country gentlewomans Ioyes.
Besides I haue Diamondes, Rubyes, Emerodes, Safiers, Smaradines, Opalles, Onacles, Iasinkes, Iaggattes, Turkasse, and almost of all kinde of precious stones:
And many moe fit thinges to sucke away money from such greene headed wantons.
Fatta my good frend me tanke you most hartily alway, Merca.
We shall a content your debt within dis two or tree day.
Well looke you doe keepe your promise, and an other time you shall commaund me: Geron.
Come, goe we home where our commodities you may at pleasure see.

Enter Conscience with broomes at her back singing as followeth.

New broomes, greene broomes, will you by any,
Come maydens, come quickly, let me take a peny.

My broomes are not steeped,
but very well bound:
My broomes be not crooked,
but smooth cut and round.
I wish it should please you,
to buy of my broome:
Then would it well ease me,
if market were done.

Haue you any olde bootes,
or any olde shoone:
Powch-ringes or Buskins,
to cope for new broome.
If so you haue maydens,
I pray you bring hether:
That you and I frendly,
may bargen together.

New broomes, greene broomes, will you buy any:
Come Maydens, come quickly, let me take a peny.

Consci.

Conſcience ſpeaketh.

Thus am I driuen to make a vertue of neceſſitie
And ſeeing God almightie will haue it ſo, I imbrace it thankfully:
Deſiring God to mollifie and leſſen Vſeries hard heart,
That the poore people, feele not the like penurie and ſmart:
But Vſerie is made tollerable amongſt Chriſtians as a neceſſary thing.
So that going beyond the limites of our law, they extorte, and many to miſerie bring.
But if we ſhould follow Gods law we ſhould not receaue aboue that wee lend.
For if we lend for reward, how can we ſay we are our neighbors friends?
O how bleſſed ſhall that man be that lendes without abuſe:
But thoſe accurſed ſhall he be that greatly couets vſe:
For he that couets to encrease much vnciuate in his minde,
So that to periurie and crueltie, he holy is inclinde:
Wherewith they ſore oppreſſe the poore by diuers ſundry wayes,
Whiche makes them cry vnto the Lord to ſhorten curſtes dayes:
Paule calleth them theeues that doth not geue the needie of their ſtore,
And thoſe accurſt are they that take one penny from the poore:
But while I ſtand reaſoning thus I forget my market cleane,
And ſith God hath ordained this way, I am to vſe the meane.

Sing againe.

Haue ye any olde ſhoes, or haue ye any bootes, haue ye any buskines, or will ye buy any brome.
Who bargen or chop with conſcience, what will no cuſtomer come?

Enter Vſerie.

Vſury. Who is it that cries bromes, what conſ. ſelling bromes about ſ ſtreet?
Conſci. What Vſerie, it is great pitie thou art vnhanged yet.
Vſury. Beleue me Conſcience, it greeues me thou art brought ſo low.
Conſci. Beleue me Vſerie it greeues me thou waſt not hanged long agoe,
For if thou hadſt bene hanged before thou ſleweſt Hoſpitalitie,
Thou hadſt not made me and thouſandes more to feele like powertie.

Enter Lucar.

Lucar. Me thought I heard one cry bromes along the doore.
Vſery. I marrie Madam it was Conſcience, who ſeemes to be offended at at me berie ſore.
Lucar. Alas Conſcience art thou become a poore bromewife?
Conſc. Alas Lucar wilt thou continue a harlot all dayes of thy life?
Lucar. Alas I thinke it is a greefe to thee that thou art ſo poore.
Conſci. Alas Lucar I thinke it is no paine to thee that thou ſtill plaieſt the whore.
Lucar. Well well Conſcience that ſharpe tonge of thine hath not beene thy furtherance.

If

If thou hadſt kept thy tongue, thou hadſt kept thy friend, and not haue had any hinderance:
But wottest thou who ſhalbe married to morrow?
Loue with my Diſſimulation,
For I entende to bid the gelle, they are by this time well nye gone:
And hauing occaſion to vſe broomes, I care not if I buy them all.
Then geue me a ſhilling and with a good will haue them you ſhall. Conſci.
Vſerie carrie in theſe broomes and geue them to the maide, Lucar.
For I know of ſuch ware ſhe will be well apaid.
Exit Vſerie with the broomes.

Would Conſ. though thy broomes be not worth a quarter ſo much,
Yet to geue thee a peece of gold I doe it not grutch:
And if thou wouldſt follow my mynd, thou ſhouldſt not liue in ſuch ſort,
But paſſe thy dayes with pleaſure ſport of euery kinde of ſport.
I thinke you lead the worlde in a ſtring, for euery body followes you.
And ſith euery one doth it, why may not I doe it too, Conſci.
For that I ſee your free hart, and great liberalitie:
I marueil not that all people are ſo willing to follow ye.
Then ſweete coſin marke what I would haue thee doe for me,
That is to decke vp thy poore Cottage handſomely: Lucar
And for that purpoſe I haue fiue thouſandes Crownes in ſtore,
And when it is ſpent thou ſhalt haue twiſe as much more,
But onely ſee thy roomes be neat when I ſhal thither reſort:
With familiar friendes to play and paſſe the time in ſport:
For the Debonaire, Cunſtable, and ſpitefull neighbours doe ſpy, pry, and eye about my houſe:
That I dare not be once merrie within, but ſtill mute like a mouſe.
Why good Ladie Lucar I will fulfil your minde in euery kinde of thing. Conſci.
So that you ſhalbe welcome at all houres whoſoeuer you doe bring:
And all the dogges in the towne ſhall not barke at your doings I trow,
For your full vſe and intent I doe throughly know:
Euen ſo well as if you had opened the very ſecretes of your heart:
For which I doubt not but to reſt in your fauour by my deſart:
But here comes your man Vſerie.

Enter Vſerie.

Ile ſend him home for the money, Lucar.
Vſerie ſtep in and bring me the pipe of all abhomination that ſtandes in the window:
It is little and round painted with diuers colours and is prettie to the ſhew
Maiſter is there any ſuperſcription there on? Vſerie.
Haue I not tolde you the name? I haue got you gone. Lucar.
Well my wenche I doubt not but our pleaſures ſhall excell,
C.i. ſeeing

Syring thou haſt got a corner fit where few neighbours dwell,
And they be of the pooreſt ſorte which fits our turne ſo right:
Becauſe they dare not ſpeake againſt our ſportes and ſweete delight,
And if they ſhould (alas their woordes) would nought at al be wayd,
And for to ſpeake before my face, they wil be al afrayd.

Enter Vſerie with a paynted boxe of incke in hys hand.

Vſury. Madam I deeme the ſame be it, ſo farre as I can geſſe.
Lucar. Thou ſaieſt the trueth tis it in deede, the outſide ſhewes no leſſe.
But Vſerie I thinke Diſſimulation hath not ſeene you ſince your comming home:
Therefore goe ſee him, he will reioyce when you to him are ſhowne.
Vſery. It is a buſie time with him, help to further him if you can.
He may commaund me to attend at boord to be his man.

Exit Vſerie.

Here let Lucar open the boxe and dip her finger in it, and ſpotte Conſcience face, ſaying as followeth.

Lucar. Would here my ſweete, and them ouer to ſee if any want,
The more I doe behold this face, the more my minde doth daunt:
This face is of fauor, theſe cheekes are reddy and white,
Theſe lips are cherry red, and full of deepe delight.
Quicke rowling eyes, her temples hygh, and forehead white as ſnowe,
Her eye-browes ſeemely ſet in frame, with dimpled chinne below:
O how beautie hath adorned thee with euery ſeemely hew,
In limmes, in-lookes, with all the reſt, proportion keeping dew:
Sure I doue not ſeene a finer ſoule in euery kinde of part,
I can not chuſe but kiſſe thee with my lippes that loue thee with my heart.
Conſ I haue tould the crownes and here are juſt ſo many as you to me did ſay.
Lucar. Then when thou wilt thou muſt depart, and homewardes take thy way.
And I pray thee make haſte in decking of thy rome,
That I may finde thy lodging fine, when with my friend I come.
Conſci Ile make ſpeede, and where I haue with braomes oft times bene ronung:
I meane henceforth not to be ſeene, but fitte to watche your comming.

Exit Conſcience.

Lucar. O how ioyfull may I be, that ſuch ſucceſſe doe finde,
No marueil, for pouertie and deſire of Lucar doe force them follow my minde:

Now

Now may I reioyce in full contentation,
That ſhall marry Loue with Diſſimulation:
And haue ſpotted Conſcience with all abhomination,
But I forget my ſelfe, for I muſt to the wedding,
Both vauntingly and flauntingly, although I had no bidding.

Exit Lucar.

Enter Diſsimulation and Coggin hys man, and Symony.

Cog. Sir although you be my maiſter I woulde not haue you to vpbraide my name,
But I would haue you vſe the right ſtill and title of the ſame:
For my name is neither Cogging, nor Scragging, but auncient Cogging:
For my Anceſtors were fiue of the foure worthies,
And your ſelfe are of my neare kinne.

Diſſim. Indeede thou ſayſt true for Coggin is a kinſman to Diſſimulation,
But tell me haue you taken the names of the gueſtes?

Cog. Yea ſir.

Diſſim. Let me heare after what faſhion.

The names of the gueſtes tolde by Coggin.

Conſ. There is firſt and formoſt maiſter Forgery, and maiſter Flatterie,
Maiſter Periurie and maiſter Iniurie:
Maiſter Cruelitie, and maiſter Pickarie, maiſter Bribery and mayſter Treccherie:
Maiſter Wincke at wrong, and maiſter Headſtrong, miſtris priuie Theft
And maiſter deepe Deceit, maiſter Abhomination, and maiſter Fornication his wife, Fardinando falſe-waight, and Friſkit falſe-meaſure his wife.

Diſſim. Stay, Fornication and Fryſkit falſe-meaſure they are often familiar with my Lady Lucar, and one of them ſhe accountes her friend:
Therefore they ſhall ſit with the Bride in the middeſt, and the men at the end:
Let me ſee, there are ſixtene, euen as many as well neare is able
To dine in the ſommer parlor at the playing table:
Beſide my fellow Fraud, and pore fellow Symony,
But I ſhall haue a great miſſe of my fellow Vſerie.

Symo. Take no care for that, he came home yeſterday euen no longer,
His pardon was quickly begged, and that by a Courtyer:
And ſirra, ſince he came home he had like to haue ſlaine good neighbourhood, and liberalitie,
Had not true friendſhip kept betweene them verry ſodenly:
But ſirra he hit true friendſhip ſuche a blow on the eare,
That he keepes out of all mens ſight, I thinke for ſhame or for feare.

Diſſim. How of my troth it is a peerleſſe deſt, hath he made true friendſhip hide his head?
Sure it is to be ſo good neighbourhode and liberalitie for feare are fled.
Symo. But fellow Diſſimulation tell me what Prieſt ſhall marry vs?
Diſſim. Mary euen that ancient friend of mine Maiſter Doctor Hipocriſie.
Symo. Why will yo[u] haue ſuche a Prieſt Diſſemuler to ſupply that waute?
Diſſim. Indeede the Prieſt is a good Prieſt, but Doctour Hipocriſie is moſt auncient.
But cooke Coggin, I pray you goe to mute the geſtes,
And tell them that they neede not diſturbe their quietnes:
Bee ſeene to come at dinner time and it ſhall ſuffiſe,
Becauſe I know they will be loth to early to ryſe.
Is it at any hand will Doctor Hipocriſie,
Say it be meete we at the Church bee early:
For I will the more driue all the worlde to wonder at our match,
It is a ſide prouerbe, the good morning hath before the boye, but ile
haue a worde before the match.
Cog. Sir I will about it as faſt as I can hye,
Ile knocke at that ſcalde ſalue anake Doctor Hipocriſie.

Exit Cog.

Symo. But fellow Diſſimulation how dareſt thou marry with Loue, beeing no loue at all?
For thou doeſt nothing but diſſemble, then thy loue muſt needes be
fraile:
Thou canſt not loue but from the teeth forward,
Sure the wife that marries thee ſhall highly be preferd:
Diſſim. Tuſh tuſh, you are a merry man, I warrant you I know what I do,
And can yeeld a good reaſon for it I may ſay vnto you.
What and if the world ſhould chaunge and runne all on her ſide?
Then might I by her meanes ſtill in good credite abide:
Thou knoweſt loue is auncient and liues peaceably without any
ſtrife.
Then ſure the people will thinke well of me becauſe ſhe is my
wife
Symo. Truſt me thou art as craftie to haue an eye to the maine chaunce:
As the Taylor that ſtole ſeuen yardes ſtole one and a halfe of the ſame.
He watcht at that time the deuill in likeneſſe of Saint Katherine,
Which Taylors will thinke that out of a doublet and a payre of hoſe,
can ſteale their wife an Apeare:
The Diuiet ſleeues three fingers were to ſhort,
The Capecloake came nothing neare the knee.
Diſſim. Then for to make them long inough I pray thee what did
heere?
Symo. Two yeeres ſee an hand full broad to lengthen them withall,
Yet for all that below the knee by no meanes they could fall.
He ſeeing that deſired the partie to buy as much to make an other paire
The ſurtie did: yet for all that he ſtole a quarter there.
Diſſim. Now ſure I can him thanke he could his occupation:

My

My fellowe Fraude would laugh to heare one dreſt of ſuch a faſhion.
But fellowe Symony, I thanke you hartily for comparing the Taylor to me,
As who ſhould ſay, his knauerie and my pollicie did not agree.
Not ſo, but I was the willinger to tell thee, becauſe I know it to bee a true tale, Symo.
And to ſee howe Artificers doe extoll Fraude, by whome they beare their ſaile.
But come on vs walke, and talke no more of this,
Your pollicie was very good, and ſo no doubt was his.
Exeunt.

¶ Enter Mercadorus reading a letter to himſelfe, and let Geronius the Iewe followe him, and ſpeake as followeth:

Senior Mercadore, why dee you not pay mee? thinke you I will bee mockt in this ſorte? Geron
This is the three times you haue flowted mee, it ſeemes you make thereat a ſporte.
Truſte pay me my money, and that euen nowe preſently,
Or by mightie Mahomet I ſweare, I will forthwith arreſt yee. Merca.
Ha pray a bare wit me tre or foure daies, mee haue much buſineſſe in hand:
We be troubled with letters you ſee here, dat comes from England. Geron.
Tuſh this is not my matter, I haue nothing therewith to do,
Pay me my money or Ile make you, before to your lodging you go.
I haue Officers ſtand watching for you, ſo that you cannot paſſe by,
Therefore you were beſt to pay me, or els in priſon you ſhall lie. Merca.
Arreſt me dou ſhal knaue, mary do and if thou dare,
We will not pay de one peny, arreſt me, boo, me do not care.
We will be a Turke, me came hedar for dat cauſe,
Therefore me care not for be ſo muſh as two ſtrawes. Geron.
This is but your words, becauſe you would defeate me,
I cannot thinke you will forſake your faith ſo lightly.
But ſeeing you driue me to doubt, Ile trie your honeſtie:
Therefore be ſure of this, I ie go about it preſently. Exit.
Mary farewell and be hangd, ſitten ſcald drunken Iew. Merca.
I warrant yee me ſhalbe able very well to pay you.
My Lady Lucar haue ſent me here dis letter,
Praying me to coſſen de Iewe for loue a her.
Therefore mele go to get a ſome Turks apparell,
Dat me may coſſen da Iewe, and end dis quarrell. Exit.

¶ Enter three Beggars, that is to ſay, Tom Beggar, wily Will, and Simplicitie ſinging.

The Song.

To the wedding, to the wedding, to the wedding go we,
To the wedding a begging, a begging, all three.

TOM Beggar ſhall braue it, and wyly Will to,
Simplicitie ſhall knaue it where euer we go:
With luſtely Brauado, take care that care will,
To catch it, and ſnatch it, we haue the braue ſkill.

Our fingers are lime-twigges, and Barbars we be,
To catch ſhiftes from hedges moſt pleaſant to ſee:
Then to the alewife roundly we ſet them to ſale,
And ſpend the money merily vpon her good ale.

To the wedding, to the wedding, to the wedding go we,
To the wedding a begging, a begging all three.

FINIS.

Tom. Now truely my maiſters, of all occupations vnder the ſunne, begging is the beſt,
For when a man is wearie, then may he lay him downe to reſt.
Tell me, is it not a Lordes life in Sommer to lowſe one vnder a hedge,
And then leauing that game, may go clepe and coll his Wadge?
Or els may walke to take the wholeſome ayre abroade for his delight,
Where he may tumble on the graſſe, haue ſweets ſmels and ſee manie a pretie ſight.
Why, an Emperour for all his wealth can haue but his pleaſure,
And ſurely I would not loſe my charter of libertie, for all the Kinges treaſure.

Will. Shall I tell thee Tom Beggar? by the faith of a Gentleman, this auncient freedome I would not forgo,
If I might haue whole Mynes of money at my will to beſtowe.
Then a mans mind ſhould be troubled to keepe that he had,
And you knowe it were not for me, it would make my valiant mind mad.
For now we neither pay Church money, ſubſidies, fiftenes, leet, nor lot.
All the payings we pay, is to pay the good ale pot.

Simpli. But fellowe Beggers, you couſen me, and take away all the beſt meat,
And leaue me nothing but browne bread, or ſinne of fiſh to eate.
When you be at the Alehouſe, you drinke vp the ſtrong ale, and giue me ſmall beare:
You tell me tis better then the ſtrong, to make me ſing cleare.
Indeede you know with my ſinging I get twiſe ſo much as ye,
But and you ſerue me ſo, you ſhall ſing your ſelues, and beg alone for me.

Tom. We ſtand prating here, come let vs go to the gate,
Alas I am greatly afraid we are come ſomewhat too late.
Good gentle Maiſter, your reward do beſtowe,
On a poore lame man, that hath but a paire of legges to goe.

For

For the honour of God good Mas Porter, geue some what to the blind Will.
That the way to the Alehouse in his Cope cannot find.
For the good Lords sake take compassion on the poore. Tom.

¶ Enter Fraud with a basket of meat on his arme

How now Sirs, you are vengeance hastie, can ye not tarrie? Fraude.
But stand bauling so at my Ladies doore.
Here take it amongst you, yet twere a good almes deede to geue you nothing,
Because you were so hastie, and kept such a calling.
I beseech ye not so Sir, for we were verie hungrie, Tom.
That made vs so earnest, but we are sorie we troubled yee.
Looke how greedie they be, like dogs that fall a snatching, Simpli.
You shall see that I shall haue the greatest almes, because I saide nothing.
Fraude knowes me, therefore hele be my freend I am sure of that,
They haue nothing but leane beefe, ye shall see I shall haue a peece that is fat.
Maister Fraude you haue forgot me, pray ye let me haue my share.
Faith all is gone, thou comest too late, thou seest all is giuen there. Fraude.
By the faith of a Gentleman I haue it not, I would I were able to geue thee more.
O Sir, I sawe your armes hang out at a stable doore. Simpli.
Indeed my armes are at the Painters, belike he hung them out to drie, Fraude.
I pray thee tell me what they were, if thou canst them describe.
Mary there was neuer a scutchin, but there was 2. trees rampant, Simpli.
And then ouer them lay a sower tree parsant,
With a man like you in a greene field pendant,
Hauing a hempten halter about his necke, with a knot vnder the left eare because you are a younger brother.
Then Sir, there stande on eche side holding vp the creste,
A worthie Osiers hand in a dish of greene:
Besides all this, on the helmet stands the hangmans hand,
Ready to turne the Ladder whereon your picture did stand:
Then vnder the helmet hung Tables like chaines, and for what they are I cannot deuise,
Except it be to make you hang fast, that the Crowes might picke out your eies.
What a sward is this? I had beene better to haue sent him to the backe doore, Fraude.
To haue gotten some almes amongst the rest of the poore:
Thou prattst thou canst not tell what, or els art not well in thy wit,
I am sure my armes are not blazd so farre abroad as yet.
O yes Sir, your armes were knowne a great while ago, Simpli.
For your elder brother Deceite did giue those armes too.
Mary the difference is all, which is the knot vnder the left eare:
The Painter saies when he is hang. you may put out the knot without feare.
I am sure they were your armes, for there was written in Romaine letters about the hempten collar,

Geeue

Penned by the Worthie valiant Captaine Walter Fraud the Oſtler.

Now God be wie ye Sir, Ile get me euen cloſe to the backe doze.
Farewell Tom Beggar, and wylie Will, Ile begge with you no moze.

Exit.

Tom. O farewell Simplicitie, we are verie ſory to loſe thy companie.

Fraude. Now he is gone gine eare to me. You ſeeme to be ſound men at euerie
point and lim,
And can ye liue in this ſoꝛte, to goe vp and downe the countrey a legging?
Vnleſſe minde I trow, I had rather hacke it out by the high way ſide,
Then ſuch miſerie and penurie ſtill to abide.
Sirs, if you will be ruled by me, and do what I ſhall ſay,
Ile bring ye where we ſhall haue a notable fine play.
It is ſo befalne, that a Merchant, one Mercadorus, is comming from
Turkie,
And it is my Ladies pleaſure that he robbed ſhould be,
(ſhe hath ſworne that we ſhalbe all ſharers alike,

Tom. And vpon that willed me ſome ſuch companions as you be to ſeeke.
O welcome Captaine Fraude, you haue wonne my noble hart:
You ſhall ſee how manfully I can play my part.
And hearers wylie Will, as good a fellowe as your hart can wiſh,
To go a fiſhing with a crooke through a window, oꝛ to ſet linnetwigges

Will. to catch a pan, potte, oꝛ diſh.
He ſaies true, for I tell you I am one that will not geue backe,
Not for a double ſhoe out of a blacke Jacke.
But ſee you bring vs a bed when ye talke of this geare,

Fraude. Come, ſhall we go worthy Captaine? I long till we be there.
Nay, let vs about it, to prouide our weapons ready,

Tom. And when the time ſerues, I my ſelfe will conduct ye.
O Valiantly ſpoken, come wily Will, two pots of ale wele beſtowe,
To our Captaine cozagiouſly for a parting blowe.

Exeunt.

Enter the Iudge of Turkie, with Geron-tus and Mercadorus.

Iudge. Sir Gerontus, becauſe you are the plaintife, you firſt youre minde
ſhall ſay,
Declare the cauſe you did arreſt this Merchant yeſterday.

Geron. Then learned Iudge attende. This Mercadorus my ſonne you ſee in
place,
Did borrowe two thouſand Duckets of me, but for a fiue yeeres ſpace.
Then ſir, before the day came, by his flatterie he obtained one thouſand
more,
And promiſt me at two monthes ende I ſhould receiue my ſtore:
But before the time expired, he was cloſely fled away,
So that I neuer heard of him at leaſt this two yeres day:
Till at the laſt I met with him, and my money did demande,
Who ſware to me at fiue dayes end, he would pay me out of hand.
The fiue dayes came, and fiue dayes more, yet one day he requeſted,

I

I perceiuing that he flouted me, haue got him thus arrested:
And now he comes in Turkish wordes to defeat me of my mony,
But I trow he will not forsake his faith, I deeme he hath more honestie,
Sir Gerontus you know, if any man forsake his faith, king, countrie, and become a Mahomet, Iudge.
All debtes are paide, tis the lawe of our Realme, and you may not gainesay it.
Why true (reuerent Iudge) we may not, nor I will not against our Lawes grudge. Geron.
Senior Mercadorus is this true that Gerontus doth tell? Iudge.
My Lord Iudge, the matter, and the circumstance be true me know well. Merca.
But me will be a Turke, and for dat cause me came heere.
Then it is but a follie to make many wordes. Senior Mercadorus draw neere. Iudge
Lay your hand vpon this booke, and say after mee,
With a good will my Lord Iudge, me be all readie. Merca.
Not for any deuotion, but for Lucres sake of my monie. Geron.
Say I Mercadorus, do vtterly renounce before all the world, my dutie to my Prince, my honour to my parents, and my good will to my cuntry: Iudge.
Furthermore I protest and sweare to be true to this country during life, Merca.
and thereupon I forsake my Christian faith.
Stay there most puissant Iudge. Senior Mercadorus, consider what you do, Geron.
Pay me the principall, as for the interest, I forgiue it you:
And yet the interest is allowed amongst you Christians, as well as in Turky,
Therefore respect your faith, and do not seeme to deceiue me.
No point da interest, no point da principall. Merca.
Then pay me the one halfe, if you will not pay me all. Geron.
No point da halfe, no point denerr, me will be a Turke I say, Merca.
Me be wearie of my Christes religion, and for dat me come away.
Well seeing it is so, I would be loth to heare the people say, it was long of me Geron.
Thou forsakest thy faith, wherefore I forgiue thee franke and free:
Protesting before the Iudge, and all the world, neuer to demaund peny nor halfepeny.
O Sir Gerontus, me take a your proffer, and tanke you most hartily. Merca
But seneor Mercadorus, I trow ye will be a Turke for all this. Iudge.
Seneor no, not for all da good in da world, me forsake a my Christ. Merca.
Why then it is as Sir Gerontus saide, you did more for the greedines of the mony, Iudge.
Then for any zeale or good will you bare to Turky.
Oh Sir, you make a great offence, Merca.
You must not iudge a my conscience.
One may iudge and speake truth, as appeares by this, Iudge.
Iewes seeke to excell in Christianitie, and Christians Iewishnes. (Exit
Well well, but me tanke you Sir Gerontus with all my very hart. Merca.
Much good may it do you sir, I repent it not for my part. Geron.
But yet I would not haue this bolden you to serue an other so,
Seeke to pay, and keepe day with men, so a good name on you wil go. (Exit.

Mercu. You ſay be? Sirrah doſt me good, dat me haue couſſend de Jewe,
Faith I would my Ladie Lucar de whole matter nowe knewe.
What is dat me will not do for her ſweete ſake,
But now me will prouide my iourney toward England to take,
Me be a Curtke, no, it will make my Ladie Lucar to ſmile,
When ſhe knowes how me did da ſcall Jewe beguile.
Exit.

¶ Enter Lucar, and Loue with a viſard behind.

Lucar. Miſtriſſe Loue, I marueil not a little what coy conceite is crepte into your head,
That you ſeeme ſo ſad and ſorrowfull ſince the time you firſt did wed.
Tell me ſweete wench what thou apleſt, and if I can eaſe thy greefe,
I will be preſt to pleaſure thee in yeelding of reliefe.
Sure thou makeſt me for to thinke ſome thing hath chaunſt amiſſe,
I pray thee tell me what thou apleſt, and what the matter is.

Loue. My griefe alas I ſhame to ſhow, becauſe my bad intent,
Hath brought on me a iuſt reward, and eke a ſtraunge euent.
Shall I be counted Loue? nay rather laſciuous Luſt,
Becauſe vnto Diſſimulation I did repoſe ſuch truſt.
But now I mone too late, and bluſh my hap to tell,
My head in monſtrous ſort alas, doth more and more ſtill ſwell.

Lucar. Is your head then ſwollen good Miſtriſſe Loue, I pray you let me ſee,
Of troth it is, behold a face, that ſeemes to ſmile on me:
It is faire and well fauoured, with a countenance ſmooth and good,
Wonder is the worſt, to ſee two faces in a hood.

Loue. Come lets go, wele finde ſome ſports to ſparne away ſuch toyes,
Were it not for Lucar, ſure Loue had loſt her ioyes.
Exeunt.

¶ Enter Serviceable Dilligence the Conſtable, and Simplicitie, with an Officer to whip him, or two if you can.

Simpli. Why, but muſt I be whipt M. Conſtable in deede?
You may ſaue your labour, for I haue no need.

Dilli. I muſt needes ſee thee puniſhed, there is no remedie,
Except thou wilt confeſſe, and tell me,
Where thy fellowes are become that did the robberie.

Simpli. In deede M. Conſtable, I do not knowe of their ſtealing,
For I did not ſee them ſince we went together a begging:
Therefore pray ye Sir, be miſerable to me, and let me go,
For I labour to get my liuing with begging you know.

Dilli. Thou waſt ſeene in their compaine a little before the deede was done,
Therefore it is moſt likely thou knoweſt where they are become.

Why

Why maiſter Conſtable if a ſheepe goe among Wolues all day? Simpli.
Shall the ſheepe be blaunde if they ſteale any thing away.
I marrie ſhall he, for it is a great preſumption, Dilli.
That keeping them companie he is of like profeſſion,
But diſpatche firſt, ſtrip him and whip him:
Stand not to reaſon the queſtion.
Indeede twas Fraud ſo it was, it was not I,
And here he comes himſelfe, aſke him if I lye. Simpli.

Enter Fraud.

What ſaieſt thou Villain? I would aduiſe thee hold thy tongue, Dilli.
I know him to be a wealthy man and a Burges of the Towne:
Sir and it pleaſe your maiſterſhip, heres one ſlanders you with felony,
He ſayth you were the cheefe doer of a robberie.
What ſayes the raſcall? but you know, Fraude.
It ſtandeth not with my credite to braule:
But good maiſter Conſtable for his ſlaunderous repoꝛt,
Pay him double, and in a greater matter commaund me you ſhall.
Exit.

Maiſter Conſtable muſt the countenaunce carry out the knaue, Simpli.
Why then if one will face folkes out, ſome fine reparlment he muſt haue.

Bedle put off his Clothes.

Come ſir iack ſauce: make quicke diſpatche at once,
You ſhall ſee how finely we will fetche the ſkin from your bones.
Nay but tell me whether you be both right handed or no? Simpli.
What is that to thee, why wouldeſt thou ſo faine know? Bedle.
Marrie if you ſhould be both right handed, the one would hinder Simpli.
the other,
Then it would not be done finely according to order:
For if I be not whipt with credite it is not worth a pinne,
Therefore I pray maiſter Conſtable let me be whipt vpon my ſkinne.
Whereon doeſt thou think they would whip thee, I pray thee declare? Dilli.
That thou putteſt vs in minde, and takeſt ſuch great care.
I was afrayd you woulde haue worne out my clothes with whip= Sympli.
ping.
Then afterward I ſhould goe naked a begging.
Haue no doubt of that: we will fauour thy clothes, Bedle.
Thou ſhalt iudge that thy ſelfe, by feeling the blowes.

Lead him once or twiſe about, whipping
him, and ſo Exit.

Enter Iudge Nemo the clarke of the Sies, the Crier,
and ſeruiceable Dilligence, the Iudge and Clarke being
ſett, the Crier ſhall ſound three times.

Iudge. Seruiceable Dilligence, bring hither ſuch priſoners as are in your cuſ
Dilli. tody, my dilligence ſhall be applied very willingly. (Rodie,
Pleaſeth it you, there are but three priſoners ſo farre as I knowe,
Which are Lucar and Conſcience, with a deformed creature much like
Iudge. Briſons the baſe daughter of Iuno.
Dilli. Now where is that wretch Diſſimulation?
Iudge. He hath transformed himſelfe after a ſtraunge faſhion.
Dilli. Fraude: where is he become?
He was ſeene in the ſtreetes walking in a Citizens gowne
Iudge. What is become of Iniurie?
Dilli. He was ſeene at the Exchaunge very lately.
Iudge. Tell me, when haue you heard of Symony?
Dilli. He was ſeene this day walking in Paules, hauing conference and very
great familiaritie with ſome of the Clergie.
Iudge. Fetch Lucar and Conſcience to the Barre.
Dilli. Behold worthie Iudge, here ready they are

¶Enter Lucar and Conſcience.

Iudge. Stand forth: Dilligence deuide them aſonder.
Clarke Lucar, thou art indited by the name of Lucar,
To haue committed adulterie with Mercadorus the Merchant, and
Creticus the Lawyer.
Thou art alſo endyted for the robberie of Mercadore:
Laſtly, and chiefly, for the conſenting to the murder of Hoſpitalitie.
What ſaieſt thou, art thou guiltie or not in theſe cauſes?
Lucar. Not guiltie, where are mine accuſers, they may ſhame to ſhew their faces
I warrant you none comes, nor dare to diſcredite my name: (ceaſe
In deſpite of the teeth of them that dare: I ſpeake in diſdaine.
Iudge. Impudent, canſt thou denie deedes ſo manifeſtly knowne.
Lucar. In denial ſtandes triall: I ſhame not, let them be ſhowne,
It grindes my gall, they ſhould ſclaunder me on this ſorte:
They are ſome olde cankerd curriſh corrupt carles that gaue me this re-
Why ſoule euaſion reuenge on ſuch my ſacred foes, (ſpite
And reuengement I will haue, if body and ſoule I loſe.
Iudge. Thy hatefull heart declares thy wicked life,
In the abundance of thy abhomination all euils are riſe:
But what ſayeſt thou Conſcience to thy accuſation, (abomination,
That art accuſed to haue bene bawd vnto Lucar, and ſpotted with all
Confci What ſhould I ſay, nay what would I ſay in this our naughty facing
Lucar. Good Conſcience if thou loue me ſay nothing.
Clarke. Dilligence, ſuffer her not to ſtand prating.
Let him put her aſide.
Iudge. What letter is that in thy boſome Conſcience? Dilligence reache it hither.
Make as though ye read it.
Conſcience ſpeake on, let me heare what thou canſt ſay,
For I know in ſingleneſſe thou wilt a truth bewray.
Confci. My good Lord I haue no way to excuſe my ſelfe,
She hath corrupted me by flatterie, and her accurſed pelfe:
What need further triall, ſith I Conſcience am a thouſand witneſſes.

F

I cannot chuſe but condemne vs all in liuing amiſſe,
Such terror doth affright me, that liuing, I wiſh to dye:
I am afrayd there is no ſparke left for me of Gods mercy.
Conſcience where hadſt thou this letter? Iudge.
It was put into my boſome by Lucer. Conſ.
Willing me to keepe ſecret our laſciuious liuing,
I cannot but condemne vs all in this thing.
How now mallepart ſtand you ſtil in defence or no? Iudge.
This letter declares thy guilty Conſcience, how ſaieſt thou is it not ſo?
Tell me, why ſtandeſt thou in a maze? ſpeake quickly:
Hadſt thou thy tongue ſo liberall, and now ſtand to ſtudy?
O Conſcience thou haſt kild me, by thee I am ouerthrowne,
It is happie that by Conſcience thy abhomination is knowne, Iudge
Wherefore I pronounce iudgement againſt thee on this wiſe.
Thou ſhalt paſſe to the place of darkneſſe, where thou ſhalt heare fearful cries.
Weeping, wayling, gnaſhing of teeth, and torment without end,
Burning in the lake of fire and brimſtone becauſe thou canſt not amend:
Wherfore Dilligence conuey her hence, throw her down to the loweſt hel,
Where the infernall ſpyrites and damned ghoſtes do dwell.
And bring forth Loue.

Exit Lucar and Dilligence.

Let Lucar make ready for Loue quickly, and come with Dilligence.

Declare the cauſe Conſcience at large, how thou commeſt ſo ſpotted,
Whereby many by thee hath bene greatly infected:
For vnder the colour of Conſcience thou deceiueſt many,
Cauſing them to defile the temple of God, whiche is mans body:
A cleane conſcience is a ſacrifice: Gods own reſting place,
Why waſt thou then corrupted ſo, and ſpotted on thy face? Conſ.
When Hoſpitalitie had his throate cut by Auarice,
He oppreſſed me with cruelcie, and brought me to beggery:
Turning me out of houſe and home, and in the end,
My gowne to pay my rent, to him I did ſend:
So driuen to that extremitie, I haue fallen to that you ſee,
Yet after iudgement I hope of Gods mercy.
O Conſcience, ſhall cankered quoyn corrupt thy heart? Iudge.
Or ſhall want in this worlde cauſe thee to feele euerlaſting ſmart?
O Conſcience what a ſmall time thou haſt on earth to liue,
Why doeſt thou not then, to God all honor geue?
Conſidering the time is euerlaſting that thou ſhalt liue in bliſſe,
If by thy life thou riſe from death, to iudgement, mercy, and forgeuenes.

Enter Loue with Dilligence.

Stand aſide Conſcience: bring Loue to the barre,

What ſaieſt thou to thy deformitie, who was the cauſe?

Loue. Ladie Lucar.

Iudge. Did Lucar charge thee ſo, that thou gaueſt thy ſelfe ouer vnto luſt:
Who did prouide all ſuperfluous curioſitie in Diſſimulation to truſt:
Thou vaſt plaine (Loue) and art thou become a monſter,
Wallowing to pleaſure vpon the luſtie louſines of Lucar?
Loue anſwere for thy ſelfe, ſpeake in thy defence.

Loue. I cannot chuſe but yeeld, confounded by Conſcience.

Iudg. Then iudgement I pronounce on thee, becauſe thou followed Lucar,
Whereby thou haſt ſould thy ſoule, to taſte like torment with her.
Which torments comprehended are in the worme of Conſcience,
Who raging ſtill, ſhall neuer haue end, a plague for thine offence.
Care ſhall be thy comfort, and ſorrow ſhall thy life ſuſtaine,
Thou ſhalt be dying, yet neuer dead, but pining ſtill in endleſs paine.
Diligence, conuay her to Lucar, let that be her reward,
Becauſe vnto her cankered lame ſhe gaue her whole regard.
But as for Conſcience carry her to priſon,
There to remaine vntill the day of the generall ſeſſion:
Thus we make an ende,
Knowing that the beſt of vs all may amend:
Whiche God graunt to his good will and pleaſure,
That we be not corrupted with the vnſatiate deſire of vanishing
earthly treaſure:
For Couetouſneſſe is the cauſe of wrecking mans Conſcience,
Therefore reſtraine thy luſt, and thou ſhalt ſhonne the offence.

FINIS. Paule Bucke.